MILESTONES

معالم في الطريق

SAYYID QUTB

'Sayyid Qutb was an outstanding personality from amongst the great figures of Islamic thought, from the men of contemporary Islamic Awakening….He possessed the true Imaanic stance, a person of Jihad, struggle, sacrifice, and sincerity to the Ummah. He enriched the Islamic heritage with masterpieces of work from literature and thought.'

Shaykh Ahmed Fareed,
Mawaaqif Imaaniyah

'I say that there is a chapter in this book (Milestones) which is of great benefit, called '*La ilaha illallah minhaj hayah*'……he (Sayyid Qutb) has written some words which I believe are like light from light *ilham* (inspiration)'

Shaykh Nasiruddeen al-Albani,
'al-I'tidal fee Sayyid Qutb'

'Sayyid Qutb is….'the most famous personality of the Muslim world in the second half of the 20th century.'

Robert Irwin,
Is this the man that inspired Bin Laden?

'Sayyid Qutb based his life upon, and what he dedicated his pen for: the D*a'wah* (call) towards *Tawhid* (monotheism) of Allah "in ruling and legislating," rejecting the man-made laws, and confronting those who committed that (legislating and ruling by other than Allah's rule).'

Shaykh Bakr Abu Zaid,
Office of the Presidency of Islamic Research and Legal Verdicts

'Sayyid Qutb (is) among the scholars of the Muslims and among the people of da'wah. Allah has brought benefit by (him) and through (him) He has guided many people.'

Shaykh Ibn Jibreen,
Office of the Presidency of Islamic Research and Legal Verdicts

'Sayyid Qutb (in) his now-celebrated book, *Ma'alim fi'l-tareeq* (Milestones)……..denounces the existing order in Muslim societies as *Jahiliyyahh*, provides guidelines for Muslim activists and describes the steps they must take to establish a society based on divine guidance.'

Zafar Bangash,
Institute of Contemporary Islamic Thought

'….We heard that the death sentence….on Imam Shahid Sayyid Qutb…..had been carried out….Such a great loss. Sayyid Qutb….a man who held fast to his religion, trusting in Allah's victory. Read Milestones to find out why Sayyid (Qutb) was executed.'

Zainab al-Ghazali
Return of the Pharaoh

On receiving his death sentence in court, Sayyid Qutb said,

'Alhamdullilah (all praise is for Allah) I performed Jihad for fifteen years until I earned this Shahadah (martyrdom).'

Sayyid Qutb was hanged on August 29, 1966.

Milestones

Ma'alim fi'l-tareeq

Sayyid Qutb

Edited by

A.B. al-Mehri

MAKTABAH
BOOKSELLERS AND PUBLISHERS
Birmingham - England

Published by

Maktabah Booksellers and Publishers
384 Stratford Rd, Sparkhill, Birmingham, B11 4AB,
United Kingdom.

Tel/fax: (44) (0)121 773 1661
Email: info@maktabah.net
Website: www.maktabah.net

Cover Design: L. Jundi and Ubayd

Many thanks to Umm Uthman for proof-reading the book.

No rights reserved. Any part of this publication may be reproduced in any language, stored in a retrieval system or transmitted in any form or by any means, electrical, mechanical, photocopying, recording or otherwise without the express permission of the Publisher, as long as no changes are made to the material and notification is sent to the Publisher for their records. Offers are welcomed to assist publishing this book in other languages.

Translation of the Qur'an is taken from the Saheeh International Translation

British Library Cataloguing-in-Publication Data
A Catalogue record for this book is available from the British Library

Copyright © 2006 Maktabah Booksellers and Publishers

ISBN: 0-9548665-1-7

CONTENTS PAGE

INTRODUCTION 1

BIOGRAPHY 3

- Early Career 7
- Impressions of America 8
- Return to Egypt 8
- Sentenced to 15 years Imprisonment 9
- In Prison 10
- 'Jahilliyah' 11
- Released and Re-arrested 12
- Sentenced to Death 13
- Sayyid Qutb is Martyred 16
- Legacy of Sayyid Qutb 17

MILESTONES

- Author's Preface 23

- Chapter 1 - The Unique Qur'anic Generation 29

- Chapter 2 – The Nature of the Qur'anic Method 37

- Chapter 3 - The Characteristics of the Islamic Society and the correct method for its formation 56

- Chapter 4 – Jihad in the Cause of Allah 63

- Chapter 5 – *La ilaha ilallah* Methodology of the life of Islam 87

- Chapter 6 - The Universal Law 99

- Chapter 7 – Islam is the Real Civilization 106

- Chapter 8 – The Islamic Concept and Culture 120

- Chapter 9 – A Muslim's Nationality and Belief 130

- Chapter 10 – Far-Reaching Changes 145

- Chapter 11 – The Faith Triumphant 157

- Chapter 12 – This is The Road 165

THE APPENDICES

PART 1: ESSAYS

Appendix I - Essay A - **'Remembering Sayyid Qutb, an Islamic intellectual and Leader of rare insight and integrity**' 183

Appendix II - Essay B – **'Is there any evidence the Muslim Brotherhood was, to all intents and purposes, hijacked by Sayyid Qutb?'** 186

PART 2: ARTICLES

Appendix III - Article A – **'Interview with the wife of Yusuf Hawwash (executed with Sayyid Qutb)'** 199

Appendix IV - Article B - **'*al-I'tidaal Fee Sayyid Qutb*' Q&A with Shaykh Al-Albani** 206

Appendix V - Article C – '**Letter from Shaykh Bakr Abu Zayd to Rabee bin Hadee al-Madkhali'** 208

Appendix VI - Article D – **'*Fatwah* (legal verdict) regarding Sayyid Qutb' by Shaykh Ibn Jibreen** 213

PART 3: BOOKS

Appendix VII – *Ikhwan Syllabus Pre-Qutb* (1) - Book A: **'*Kitab ul Jihad*' By Imam Hasan al-Banna** 217

Appendix VIII - *Ikhwan Syllabus Pre-Qutb* (2) - Book B: **'The Message of the Teachings' By Imam Hasan al-Banna** 241

Appendix IX - *Ikhwan Syllabus Pre-Qutb* (3) - Book C: **'*Mashari al-Ashwaq ila Masari al-Ushaaq*' By Imam Ibn Nuhaas** 263

GLOSSARY OF ISLAMIC TERMS 393

Introduction

INTRODUCTION

Islam stands for change. It seeks to change the individual and the society. This change covers every aspect of human life: from personal morality to business, economics and politics. It is only natural that Islam should be fought by those who want to keep the status quo. This is the way it has always been throughout history: from Adam to Nuh, Ibrahim, Musa, Isa, and Muhammad (peace be on them). It will happen to anyone who wants to stand up and proclaim the true message of Islam to the world.

In recent times we have the example of *ash-Shaheed* (the Martyr) Sayyid Qutb. He was imprisoned, tortured and eventually executed. He was no ordinary Muslim. A man of impeccable Islamic credentials, he made an immense contribution to Islamic political thought at a time when the Muslim world was still mesmerised by such western notions as nationalism, the nation-State and fathers of nations. Nationalist rhetoric laced with socialist slogans was the vogue.[1]

It was in this atmosphere that ash-shaheed Sayyid Qutb bravely raised his voice – indeed his pen – against these false ideologies and in one clean sweep denounced them as the modern-day *Jahiliyyahh* (the primitive savagery of pre-Islamic days). He knew that it was inevitable the forces of *Jahilliyah* would seek to silence him and yet he, unlike others, courageously stood firm and was ready to sacrifice everything in the pursuit of seeking Allah's pleasure. He writes, *'Indeed our words will remain lifeless, barren, devoid of any passion, until we die as a result of these words, whereupon our words will suddenly spring to life and live on amongst the hearts that are dead, bringing them back to life as well.'* [2]

Sayyid Qutb was hanged on August 29, 1966. We pray Allah Almighty accepts him as a *Shaheed* (Martyr) and blesses him with a home in *Jannat-ul-Firdous* (Paradise).

---

[1] Bangash, Z., *Remembering Sayyid Qutb, an Islamic Intellectual and leader of rare insight and integrity,* Institute of Contemporary Thought.
[2] Qutb, Sayyid, *Milestones.*

Biography

BIOGRAPHY

Ash-Shaheed (the Martyr) Sayyid Qutb, who some thirty years after his death is still the most influential ideologue of the *as-Sahwah* (Islamic revival) in the contemporary Muslim world, began life in the obscurity of the village of Musha (or Qaha) near Asyut in Upper Egypt. He was born there in 1906 to a father who was well regarded in the village for his *zuhd* (piety) and *ilm* (learning). He was the eldest of five children and was followed by a brother, Muhammad Qutb, also destined to gain fame as a prolific writer and *da'yee* (caller to Islam). His sisters, Amina and Hamida, came to attain some prominence in the ranks of the *Ikhwan* (Muslim Brotherhood).

Encouraged by both his parents, Sayyid Qutb swiftly developed a love for learning, and by the age of ten he had become a *hafidh* (memorizer) of the Qur'an at the local primary school. Three years later, the family moved to Helwan, enabling him to enter the preparatory school for the *Dar al-Ulum* in Cairo - a prestigious teachers training college which he joined in 1929.

Early Career

On graduating in 1933, he was appointed to teach at the *Dar al-Ulum*, and a few years later entered the service of the Egyptian Ministry of Education. The year 1933 also saw the beginning of Sayyid Qutb's extraordinarily varied and prolific literary career. His first book was *Muhimmat al-Sha'irf 'l-Hayah (The Task of the Poet in Life),* and for more than a decade literature remained together with education his principal preoccupation. He wrote poetry, autobiographical sketches, works of literary criticism, and novels and short stories dealing with the problems of love and marriage. Later he came to repudiate much of this early work and publicly distanced himself from his own writings.

Sayyid Qutb was an active member of the oppositional Wafd party, and he became a prominent critic of the Egyptian monarchy. This brought him into inevitable conflict with his superiors at the Ministry of Education, and it took the efforts of Taha Hussain to dissuade him from resigning. Sayyid Qutb sought anew, in 1947, to emancipate himself from government employment by becoming editor-in-chief of two journals, *al- 'Alam al- 'Arabi* (The Arab World) and *al-Fikr al-Jadid* (New Thought). He lost his position with the former as a result of editorial disagreements, and the latter which sought to present the model of an Islamic society free of corruption, tyranny, and foreign domination, was banned after only six issues. While continuing to write for a

wide range of literary and political periodicals, ash-shaheed Sayyid Qutb stayed in the Ministry of Education.

Impressions of America

In 1948, the Ministry sent him on a study mission to the United States, doubtless with the assumption that direct acquaintance with America would incline him more favourably to official policies and induce him to abandon the oppositional activities that were increasingly taking on an Islamic dimension.

Sayyid Qutb's impressions of America were, however, largely negative. While noting American achievements in production and social organization, Sayyid Qutb laid heavy emphasis on materialism, racism, and sexual permissiveness as dominant features of American life. '*It is astonishing to realize, despite his advanced education and his perfectionism, how primitive the American really is in his views on life…His behaviour reminds us of the era of the 'caveman'. He is primitive in the way he lusts after power, ignoring ideals and manners and principles…It is difficult to differentiate between a church and any other place that is set up for entertainment, or what they call in their language, fun,'*

His sojourn in the United States coincided, moreover, with the first Palestine war, and he noted with dismay the uncritical acceptance of Zionist ideals by American public opinion and the ubiquity of anti-Islamic prejudice. After completing a master's degree in education at the University of Northern Colourado in Greeley, ash-shaheed Sayyid Qutb decided to forego the possibility of staying in America to earn a doctorate and returned to Egypt in 1951.

Return to Egypt

For his part, Sayyid Qutb had been increasingly well disposed to the *Ikhwan ul Muslimeen* (Muslim Brotherhood) ever since he witnessed the ecstatic reception given in America to the news of the assassination, on February 12 1949, of Imam Hasan al-Banna, founder of the organization. His perception of the *Ikhwan* as defenders of Islam was further strengthened after his return to Egypt when a British official, James Heyworth Dunne, told him that the *Ikhwan* represented the only barrier to the establishment of 'Western civilization' in the Middle East.

Sayyid Qutb's joined the *Ikhwan ul Muslimeen* (Muslim Brotherhood) almost immediately after his return from America and in 1953 became the editor-in-chief of *'al-Ikhwan al-Muslimun,*' the Brotherhood's official journal.

On July 23, 1952, the Egyptian monarchy was overthrown in a coup d'etat mounted by a group of soldiers who styled themselves the 'Free Officers'. They were formally led by General Muhammad Najib (aka Naguib), but it soon became apparent that Jamal Abdul Nasir (aka Nasser) was the driving force behind the group. Although originally welcomed by the *Ikhwan,* it became obvious that the revolution was being led by the Revolutionary Command Council (R.C.C.) towards a secular state rather an Islamic one.[3] On July 26, three days after the revolution, the *Ikhwan* publicly announced that the R.C.C. must establish the *Shari'ah* (Islamic law) as the basis of Egypt.

On July 19 1954, the R.C.C. concluded an agreement with Great Britain which meant that British forces would retreat from the Suez Canal in exchange for Egypt's co-operation for British commercial interests. The *Ikhwan* outright rejected the treaty and denounced it as 'treason' to Islam.

Sentenced to Fifteen Years Imprisonment

The R.C.C. decreed the dissolution of the Muslim Brotherhood and arrested the leaders of the *Ikhwan*, including Sayyid Qutb, along with 4,000 members, many of whom were given sentences of life imprisonment.[4] Ash-shaheed Sayyid Qutb had a high fever when he was arrested, but the state-security officers handcuffed him and took him to prison. He fainted several times on the way. For several hours, he was kept in a cell with vicious dogs, and then, during long periods of interrogation, he was beaten. His trial was overseen by three judges, one of whom was a future President of Egypt, Anwar Sadat. In the courtroom, Sayyid Qutb ripped off his shirt to display the marks of torture. He was sentenced to fifteen years imprisonment and was now destined to spend the rest of his life in prison, with the exception of eight short months of relative liberty in 1965.

Inhumane treatment and torture was used regularly in interrogating members of the *Ikhwan*. Zainab al-Ghazali, one of *Ikhwan*'s leading female members, recalls in her memoirs, '*the door was locked and a bright light switched on….the room was full of dogs! I could not count how many! Scared, I closed my eyes and put my hands to my chest. Within seconds the snarling dogs were all over me, I could feel their teeth tearing into every part of my body…the dogs were unrelenting, digging their teeth into my scalp, my shoulders, back, chest and wherever another had not already taken hold.*' [5]

---

[3] Derkmejian, R.H., *Egypt under Nasir,* p. 25.
[4] Derkmejian, R.H., *Egypt under Nasir,* p. 27.
[5] Al-Ghazali, Z., *Return of the Pharaoh,* p.50.

The ordeal of imprisonment has been a common, almost universal experience for *Ulema* (scholars) and *Du'at* (callers) in the modern world. For many of them, it has meant not only suffering, but also the opportunity to reflect on past struggles, to review theories and strategies, to deepen and sharpen their insight, to plan and reorganize.

In Prison

Western writers in recent years have focused on ash-shaheed Sayyid Qutb as one of the two most influential Muslim thinkers of the 20th century, the other being Maulana Mawdudi. In prison, ash-shaheed Sayyid Qutb was introduced to Maulana Mawdudi's ideas, especially his emphasis on Islam being a complete way of life and the establishment of the *Shari'ah* (Islamic law) on earth as every Muslim's primary responsibility.

While in jail, ash-shaheed Sayyid Qutb was also able to complete a number of his most important writings including the Qur'anic commentary *Fi Zilal al-Qur an (In the Shade of the Qur'an)*. His *tafsir* (exegesis) has been acclaimed as one of the best contemporary *tafsir* of the Qur'an in any language and one that has passed through several editions and reprints.

Professor Muhammed Qutb (Sayyid's brother) writes, *'(In the Shade of the Qur'an) is the fruit of the most productive years of its author's (Sayyid Qutb's) intellectual life, and at the same time, a vivid expression of the sacred battle which he fought and which culminated in his martyrdom in 1966.'*[6] Prof. Muhammed Qutb further notes that if one reads the Qur'an in a sort of passive, detached state one is sure to miss a lot of its indications and purposes. But when one reads it while actually involved in the cause trying to establish *'la ilaha illallah'* (There is no deity worthy of worship except Allah), one's heart will open to receive its meanings which would otherwise have missed, and will draw interferences of which one was totally unaware. *'In the Shade of the Qur'an'* is a proof of this fact.

Clearly inspired by the circumstances of daily struggle and confrontation in which he lived, ash-shaheed Sayyid Qutb concludes, '*To live 'In the Shade of the Qur'an' is a great blessing which only can be fully appreciated by those who*

[6] Qutb, M., *Foreword: In the Shade of the Qur'an*, p.xi

experience it. It is a rich experience that gives meaning to life and makes it worth living.'[7]

Along with writing his exegesis of the Qur'an, ash-shaheed Sayyid Qutb also dedicated some time in writing poetry. His most famous poem is entitled 'From Behind Bars' which begins with the following verses:

My brother, you are free behind these gates.
My brother, you are free within these chains.
For if upon Allah you do rely.
The intrigues of his slaves can bring no pains

'Jahilliyah'

The savagery and torture ash-shaheed Sayyid Qutb and other inmates suffered over the years, including the massacre of twenty-one members of the *Ikhwan* at the Liman Tura military jail in June 1957, forced him to conclude that a regime unprecedented in its ruthlessness had come to power in Egypt and that the primary problem was no longer overt foreign rule or the absence of social justice. It was rather the total usurpation of power by forces intensely hostile to Islam, with the result that the entire life of society was fixed in the non-Islamic patterns into which it had gradually fallen as a result of decay and neglect.

Sayyid Qutb concluded that the Egyptian government along with all other governments in the Muslim world were strictly comparable to pre-Islamic Arabia in its ignorance and disregard for divine precepts and that its state could therefore rightly be designated by the same term – *Jahiliyyahh*. Occurring four times in the Qur'an, the term *Jahiliyyahh* assumed central significance for Sayyid Qutb, encapsulating the utter bleakness of the Muslim predicament and serving as an epistemological device for rejecting all allegiances other than Islam.

According to Sayyid Qutb, this new *Jahiliyyahh* had deep historical roots, and it was moreover fostered and protected by all the coercive apparatus of a modern, authoritarian state; it could not, therefore, be easily remedied in the short term. What was needed was a long-term program of ideological and organizational work, coupled with the training of a dedicated vanguard of believers who would protect the cause in times of extreme danger (if necessary by recourse to force) and preside over the replacement of *Jahiliyyahh* by the Islamic state.

[7] Qutb, S., *Introduction: In the Shade of the Qur'an*, p.xvii.

Sayyid Qutb first developed these ideas in dialogue with a small number of his fellow inmates, and then included them in notes that were smuggled out of jail to be read by members of his family and others close to them. These notes then became the basis of his most prolific book, *Ma`alim fi Tariq* (Milestones). The leader of *Ikhwan* at the time, *Murshid* al-Hudaybi said, '*with Allah Almighty's grace, this book (Milestones) has confirmed all my trust in Sayyid, may Allah preserve him. Sayyid, God willing, is now the awaited hope for da'wah.'* [8]

It began to be circulated underground in manuscript form for a couple of years before being published in Cairo where it was quickly banned. Consequently anyone caught with a copy would be charged with sedition. In its final form 'Milestones' consisted of some of the letters ash-shaheed Sayyid Qutb had sent from prison and key sections of *Fi Zilal al-Qur'an.* It represented a concise and forceful summary of the main ideas Sayyid Qutb had developed: the *Jahilli* nature of existing society, government, and culture, and the long-term program needed for the establishment of an Islamic state.

Ash-shaheed Sayyid Qutb writes in 'Milestones', '*Mankind today is on the brink of a precipice. Humanity is threatened not only by nuclear annihilation but by the absence of values. The West has lost its vitality and Marxism has failed. At this crucial and bewildering juncture, the turn of Islam and the Muslim community has arrived.'*

Continuously read and reprinted down to the present, and translated into most languages, 'Milestones' is arguably the most important Islamic literary piece written in the 20th century.

Released and Re-arrested

In December 1964, Sayyid Qutb was released from jail. It is said that his release was due in part to continuing ill health and in part to the intercession of Abdul Salam Arif, the president of Iraq, who invited him to settle in his country. Given the tragic denouncement to this last period of relative freedom in the life of Sayyid Qutb, it is however, possible that the Egyptian government set him free in order to create the conditions for his re-arrest, trial, and final elimination. Although accused of a conspiracy, he was in fact the victim of one.

On August 5, 1965, Sayyid Qutb was rearrested; two weeks later, his sisters Amina and Hamida were also arrested, together with Zaynab al-Ghazali, the

[8] Al-Ghazali, Z., *Return of the Pharaoh,* p.40.

leading female member of the *Ikhwan*. Sayyid Qutb was accused of subversion and terrorism and the encouragement of sedition. The first charge rested only on the fact that, in 1959, he had been entrusted by *Murshid* al-Hudaybi with responsibility for organizing the *Ikhwan* in the jails and prison camps of Egypt. This organization, known as the *Tanzim,* was supposedly linked to the circles studying his prison letters and dedicated to the immediate and bloody overthrow of the Egyptian government. No evidence was presented in court to show that Sayyid Qutb or any group linked to him was plotting armed insurrection, and Sayyid Qutb was even able to establish that on two occasions he had dissuaded members of the *Ikhwan* from attempting such activity, not least because the needed change, by its very nature, had to be brought about by popular action.

In support of the second charge, the encouragement of sedition, the prosecution placed great emphasis on Milestones, and it became apparent that this book, with its proven widespread appeal and long-term revolutionary implications, represented the crux of the Egyptian government's concern. So on May 17, 1966, the court condemned ash-shaheed Sayyid Qutb to death, together with six other prominent members of the Muslim Brotherhood, including al-Hudaybi.

Ash-shaheed Sayyid Qutb received the death sentence by saying, *'Alhamdullilah (all praise is for Allah) I performed Jihad for fifteen years until I earned this Shahadah (martyrdom).'*

Sentenced to Death

Sayyid Qutb anticipated his end before the sentence was issued welcomed it and did not accept any attempts to change his stance until his end came because this, he felt, was how his words would truly impact the masses. He writes *'Indeed our words will remain lifeless, barren, devoid of any passion, until we die as a result of these words, whereupon our words will suddenly spring to life and live on amongst the hearts that are dead, bringing them back to life as well…'*[9] He would tell his fellow inmates, *'Brother(s) push ahead, for your path is soaked in blood. Do not turn your head right or left but look only up to Heaven.*'[10]

The journalist Mahmud ar-Rakaabi narrated a strange discussion that took place between himself and ash-shaheed Sayyid Qutb at his house before his

[9] Qutb, S., *Milestones.*
[10] Zhawahiri, Sh., Dr., A., *Knights under the Prophets Banner,* al-Sharq al-Aswat.

imprisonment. Ar-Rakaabi recalls, "I said to him, '*Praise be to Allah upon well-being – whatever Allah wills – your health is good, all you need now is a bride?*' So Sayyid laughed very much and said, '*Which bride are you referring to [in this world or the next?]*' I said, *'We were created for both of them.'* So we spoke for a while, then he suddenly asks me, *'Can you interpret dreams? For I had a vision last night that a red snake wrapped itself around me and then tightened itself on me. Then I woke up that hour and couldn't go back to sleep.* I said, '*My sir! That's a gift, to be presented to you by one of the believers, wrapped with a red ribbon, and if you wish I will present it to you now, so take it and continue with your sleep.*' He said, *'Why can't the interpretation of the dream be that I am the gift presented to the believers?*' I said, '*Isn't the existence of the righteous more beneficial for the Islamic Da'wah?* He said, '*Not always. In fact, sometimes their departure is more beneficial! Although, I am not intending my own destruction, but we must intend firmness in our stance, knowing that the firmness in stance can bring about destruction.*' I said, '*O Man! Don't be pessimistic like that, for people should aim to be balanced in everything.*' He said: '*You will come to know.*" [11]

Many offers were made to ash-shaheed Sayyid Qutb in order that he abandon his views and declare himself free from the *Ikhwan*. He was requested to write a mere line or a sentence to President Abdul Nasir seeking his pardon which would lead to him being released from the prison, the death sentence alleviated and the world opened up to him, for him to take from it what he liked from positions in government to incalculable amounts of wealth. Yet ash-shaheed Sayyid Qutb completely rejected any attempts made to make him deviate from his beliefs in return for removing his death sentence.

Such attempts at bargaining continued until the last night of his life when the Egyptian government used his sister Hameedah to pressurise him to respond to her request. She says, *'Hamzah al-Basyuni – the Prison Officer – called me to his office, and showed me the death sentence and the signature on it. Then he said to me that the government would be ready to alleviate the sentence if my brother were to respond to their request. He said to me, 'Surely, your brother is a loss to the entire Egypt, and not you alone. I cannot imagine losing this person after a few hours. We want to save him from execution, by any way and by any means. Only a few words need he utter to save himself from execution, and no one can have the same influence over him as yourself, and you alone can be responsible for saying this to him. Whilst I am responsible for informing him about this, there is no one better than you to inform him of this matter. He need only say a few words, and that will be the end of the matter. We want him to say: this movement (Ikhwan) has connections with such and such front… After that, the matter has ended, as far as you are concerned, and as for him, then he would be pardoned due to health reasons!'*

[11] Fareed, A., *Mawaaqif Imaaniyah,* p. 265, Dar Taybah ed.3.

I said to him, *'But you know as Abdul Nasir knows that this movement has no connections with any front.'* Hamzah al-Basyuni said, '*I know, and we all know that you are the only front in Egypt that works for the sake of Aqeedah. We know that you are the best of people in the country, but we want to rescue Sayyid Qutb from execution.*' So he looked at Safwat ar-Rubi and said, '*Take her – O Safwat – to her brother.*'

So I went to my brother and informed him of what they wanted from him. He looked at me to see the expression on my face, as if he were saying - Are you requesting this, or is it them? I managed to convey to him through my actions that it was them. Then he looked at me and said, *'By Allah! If this speech was true, I would have surely said it! No power on the face of this earth would be able to prevent me from saying this. But it didn't happen, and I would never tell a lie.*' Safwat asked him, '*Meaning, this is your opinion?*' Sayyid answered, *'Yes!'* Then Safwat left us saying, '*Anyhow, sit with each other for a while.*'

Then I informed him of the story from the beginning, and said to him, '*Hamzah al-Basyuni called me and showed me the death sentence, and asked me to request this of you.*' He asked me, *'Are you pleased with it?'* I said, '*No*'. He said '*They cannot harm or benefit themselves. Indeed, the span of one's life is in the Hands of Allah. They are not able to prolong a life span or shorten it, for all of that is in the Hands of Allah, and Allah is all encompassing their affairs.*'[12]

Ash-shaheed Sayyid Qutb uttered many expressions in the air of bargaining and persuasion, rejecting all efforts to shake him from his stance and to abandon his *Aqeedah* (beliefs). One of his inmates asked him, '*Why were you so open in the court that holds your neck under its threat?'* He replied, '*Because concealment is not permissible in 'Aqeedah, and it is not for the leader to take the allowances in religion.'*

One of his most infamous sayings was uttered when he was asked to write a few words seeking pardon from Abdul Nasir. He said: *'Verily, the index finger that testifies to the oneness of Allah in prayer, utterly rejects to write even a letter, endorsing the rule of the Taghout (tyrant).*' And, '*Why should I seek his pardon? If I have been imprisoned rightfully, then I accept the right judgement, and if I have been imprisoned falsely, then I am greater than having to seek pardon from falsehood.*'

[12] Fareed, A., *Mawaaqif Imaaniyah,* p. 265, Dar Taybah ed.3.

Sayyid Qutb is Martyred

Generally prisoners would not know when they are due to be executed because of public sensitivities. Consequently, the date of the execution of Sayyid Qutb was kept hidden even from Qutb himself. On the day of his execution the military officer entered Sayyid Qutb's cell under the pretext that he has been ordered to change his cell quarters. However ash-shaheed Sayyid Qutb knew that this was not just another cell change and said, *'I know where you are taking me, for the Prophet Muhammed ﷺ came to me in my dream and told me (about today), so take me.'*

After many attempts by politicians and scholars to intercede on his behalf, including King Faisal[13] and Ibn Baz,[14] ash-shaheed Sayyid Qutb was hurriedly hanged on August 29th 1966, together with two of his companions, Muhammad Yusuf Awwash[15] and Abdul Fattah Isma'il.

Zainab al-Ghazali recalls hearing the news in her prison cell with Sayyid Qutb's sister, Hamidah, '*we heard that the death sentences on Imam Shaheed Sayyid Qutb (along with the others)…had been carried out. News of the executions fell on us like a dead weight, for those executed were all dear, good Mujahids. How was I to console Sayyid's sister?...Rather, how was I to console myself and find comfort in all this calamity?.....Such a great loss. Sayyid Qutb, the Mufassir (exegete) of the Qur'an and Islamic Da'iyah (caller), a sage in his understanding, eloquence, clarity and force of argument. A man who held fast to his religion, trusting in Allah's victory…Words do not console at the time of such events! Read Milestones to find out why Sayyid was executed! Sayyid Qutb even forecast Islamic resurgence in the lands of both superpowers. That meant the end of these superpowers, one day, and the establishment of the rule of Islam in order to abolish Jahilli anarchy. Indeed, the rise of Islam means the establishment of the only legal power which has the right to govern the world.*'[16]

On the day of ash-Shaheed Sayyid Qutb's execution, Zainab al-Ghazali saw Sayyid Qutb in a dream; he told her, '*Know that I was not with them, I was in Madina in the company of the Prophet ﷺ'*. The following day Zainab had another dream, '*I..dozed after Fajr prayer while reading the supplication of the concluding prayer, and heard a voice saying, 'Sayyid is in the highest (Jannat) Firdous (highest part of Paradise)'. I woke and related the same to Hamidah who cried, saying 'I am sure of Allah's favour on us and that,*

[13] Fareed, A., *Mawaaqif Imaaniyah,* p. 265, Dar Taybah ed.3.
[14] Refer to Appendix VI: Fatwah by Shaykh Ibn Jibreen.
[15] Refer to Appendix III: An Interview with the wife of Yusuf Awwash.
[16] Al-Ghazali, Z., *Return of the Pharaoh,* p.165/6.

God willing, Sayyid in the highest Firdous…these visions are consolation, a strengthening from Allah, the Exalted, the High' [17]

The Nasser regime thought that the Islamic movement *'received a deadly blow with the execution of Sayyid Qutb and his companions – but the apparent surface calm concealed an immediate interaction with Sayyid Qutb's ideas and the formation of the nucleus of the modern Islamic Jihad movement in Egypt.'* [18]

Legacy of ash-Shaheed Sayyid Qutb

For such a worthy son of Islam to be so mistreated and humiliated in a Muslim country showed the depths of depravity to which the regimes in the Muslim world had sunk. Perhaps this was partly the reason that Nasser's army faced such an ignominious defeat at the hands of the zionist forces a year later, in the 'Six Day war' of June 1967.[19]

Dr. Ayman Zawahiri, who became a pivotal Qutbian ideologue in Egypt, writes, *'Sayyid Qutb underscored the importance of Tawheed (monotheism) in Islam, and that the battle between it and its enemies is at its core an ideological difference over the issue of the oneness of God. It is the issue of who has the power: God and his Shari'ah (Islamic law) or man-made, materialistic laws. Although…(Sayyid) Qutb…was oppressed and tortured by Nasser's regime,…(his) influence on young Muslims was paramount. (Sayyid) Qutb's message was, and still is, to believe in the oneness of God and the supremacy of the divine path. This message fanned the fire of Islamic revolution against the enemies of Islam at home and abroad. The chapters of his revolution are renewing one day after another.'* [20]

Within Egypt itself, the legacy of ash-shaheed Sayyid Qutb helped give rise to a new generation of Muslim activists calling for the *Shari'ah* (Islamic law) such as Abdus Salam Faraj, author of *al-Faridat al-Ghaibah* [21] a text that supposedly inspired the assassins of Anwar Sadat to act and their supposed mentor, Shaykh Umar Abdul Rahman, now incarcerated in the United States on dubious charges.

---

[17] Al-Ghazali, Z., *Return of the Pharaoh,* p.166.
[18] Zhawahiri, Dr., A., *Knights under the Prophets Banner,* al-Sharq al-Aswat, December 2001.
[19] Bangash, Z., *Remembering Sayyid Qutb, an Islamic Intellectual and leader of rare insight and integrity.*
[20] Zhawahiri, Dr., A., *Knights under the Prophets Banner,* al-Sharq al-Aswat.
[21] '*al-Faridat al-Ghaibah'* (Absent Obligation) By Muhammed Abdus Salam Faraj.

Many insights of ash-shaheed Sayyid Qutb have stood the test of time. His assertion that a virulent crusading spirit remains at the core of Western culture, despite a relative decline in active adherence to Christianity, has been tragically vindicated by the genocidal assaults on the Muslims of Bosnia, Chechnya, Palestine, Afghanistan and Iraq, and the false imprisonment of tens of thousands of Muslim activists around the world re-enforce ash-shaheed Sayyid Qutb's analysis of the Western world and their hatred of the Muslim World.

Sayyid Qutb's death earned him the *'highest honour in Islam – Martyrdom – and his memory still provokes deep passions among millions of admirers.'*[22] His books have been translated into virtually every language that Muslims read and remain hugely influential. (His influence did not stop within Sunni quarters), the main translations into Farsi have been done by the '*Rahbar*' of the Islamic Republic of Iran, Ayatullah Seyyed Ali Khamenei, himself.[23]

Ash-shaheed Sayyid Qutb will be remembered in history for his legacy of clearly defining the basic ideas of *Tawhid* (oneness of Allah) and *Hakimiyyah* (sovereignty of Allah), the clear distinction between pure faith and the association of partners with Allah, in worship and governance - overt and hidden, and the only hope for salvation of humanity. Ash-shaheed Sayyid Qutb was smiling when he was executed,[24] showing his conviction of the beautiful life to come in *Jannah* (Paradise) – a life he certainly and rightfully deserved.

A.B. al-Mehri

Sources/Bibliography

- **Abdo, G**., *No God But God,* Oxford University Press.
- **Bangash, Z.,** *Remembering Sayyid Qutb, an Islamic Intellectual and leader of rare insight and integrity,* Institute of Contemporary Thought, - App. I, *Milestones*, Maktabah, 2005.
- **Dekmejian, R.H.,** *Islam in Revolution: Fundamentalism in the Arab World,* Syracuse University Press, New York, 1986.
- *Egypt under Nasir,* SUNY Press, 1971.
- **Faraj, A.S.,** *Absent Obligation*, Maktabah Publications, Birmingham, 2000.
- **Al-Ghazali, Z.,** *Return of the Pharaoh,* Islamic Foundation, Leicester, 1994.

[22] Abdo, G., *No God But God,* p. 53.
[23] Bangash, Z., *Remembering Sayyid Qutb, an Islamic Intellectual and leader of rare insight and integrity.*
[24] El-Kadi, A., *Sayyid Qutb.*

- **Hadad, Y.Y.,** *The Qur'anic Justification For An Islamic Revolution: The View of Sayyid Qutb,* The Middle East Journal, vol. 37, 1983, pp. 14-31.
- *Sayyid Qutb: Ideologue of Islamic Revival,* ed. John L. Esposito, *Voices of Resurgent Islam,* Oxford University Press, New York, 1983.
- **Hiro, D.,** *Islamic Fundamentalism,* Paladin Press, 1988.
- **Husaini, I.M.,** *The Moslem Brethren,* Khayat, Lebanon, 1956.
- **Johns, A.H.,** *Let My People Go! Sayyid Qutb and the Vocation of Moses,* Islam and Christian-Muslim Relations Journal, vol. 1-2, 1991, pp. 139-170.
- **Katab, S.,** *al-Hudaybi's Influence on the Development of Islamist Movements in Egypt,* The Muslim World, vol. 91, no.3, 2001, pp. 451-479.
- **El-Kadi, A.,** *Sayyid Qutb*, www.youngmuslims.ca/biographies/display.asp?ID=7
- **Kerpat, K.H.,** *Political and Social Thought in Contemporary Middle East,* Praeger Press, 1982.
- **Khadduri, M.,** *Political Trends in the Arab World, The Role of Ideas and Ideals in Politics,* The Johns Hopkins Press, Maryland, 1972.
- **Mousalli, A.S.,** *Radical Islamic Fundamentalism: The Ideological and Political Discourse of Sayyid Qutb,* American University of Beirut, 1995.
- **Mitchell, R.D.,** *The Society of Muslim Brothers,* Oxford University Press, 1969.
- **Munson, H.,** *Islam and Revolution in the Middle East,* Yale University Press, 1988.
- **Naguib, M.,** *Egypt's Destiny,* Victor Collancz, London, 1995.
- **Qutb, S.,** *Milestones,* Maktabah Booksellers and Publishers, Birmingham, 2005.
- *Social Justice in Islam,* Islamic Book Trust, Kuala Lumpur, 2000.
- *In the shade of the Qur'an - Fee Zilale Qur'an,* Islamic Foundation, 2001.
- **Ramadan,** *Fundamentalist Influence in Egypt,* in *Fundamentalism Comprehended,* ed. Martin Marty and Scott Appleby, University of Chicago Press, 1995.
- **Rubin, B.,** *Islamic Fundamentalism in Egyptian Politics,* Macmillan, 1990.
- **Saddiqui, K.,** *Issues in the Islamic Movement,* The Open Press, 1985.
- **Shadid, A.,** *Legacy of the Prophet, Despots, Democrats, and the New Politics of Islam*, Westview Press, 2000.
- **Shepard, W.E.,** *Sayyid Qutb and Islamic Activism: A Translation and Critical Analysis of Social Justice in Islam,* Brill, Leiden, 1996.
- **Taylor, A.R.,** *The Islamic Question in the Middle East Politics,* Westview Press, 1988.
- **Zayyat, M.,** *The Road to al-Qaeda,* Pluto Press, 2004.
- **Zhawahiri, Sh., Dr. A.,** *Knights under the Prophets Banner,* al-Sharq al-Aswat, December 2001.

Milestones

AUTHOR'S PREFACE

Mankind today is on the brink of a destruction, not because of the danger of complete annihilation, which is hanging over its head - this being just a symptom and not the real disease - but because humanity is devoid of those vital values which are necessary not only for its healthy development but also for its real progress. Even the Western world realises that the Western civilization is unable to present any healthy values for the guidance of mankind. It knows that it does not possess anything which will satisfy its own conscience and justify its existence.

Democracy in the West has become infertile to such an extent that it is borrowing from the systems of the Eastern bloc, especially in the economic system, under the name of socialism. It is the same with the Eastern bloc. Its social theories, foremost among which is Marxism, in the beginning attracted not only a large number of people from the East but also from the West, as it was a way of life based on a creed. But now Marxism is defeated on the plane of thought, and if it is stated that not a single nation in the world is truly Marxist, it will not be an exaggeration. On the whole this theory conflicts with man's nature and its needs. This ideology prospers only in a degenerate society or in a society, which has become cowed as a result of some form of prolonged dictatorship. But now, even under these circumstances, its materialistic economic system is failing, although this was the only foundation on which its structure was based. Russia, which is the leader of the communist countries, is itself suffering from shortages of food whereas during the times of the Tsars Russia used to produce surplus food, it now has to import food from abroad and has to sell its reserves of gold for this purpose. The main reason for this is the failure of the system of collective farming, or, one can say, the failure of a system, which is against human nature.

It is essential for mankind to have new leadership. The leadership of mankind by Western men is now on the decline, not because Western culture has become poor materially or because its economic and military power has become weak. The period of the Western system has come to an end primarily because it is deprived of those life-giving values, which enabled it to be the leader of mankind.

It is necessary for the new leadership to preserve and develop the material fruits of the creative genius of Europe, and also to provide mankind with such high ideals and values as have so far remained undiscovered by mankind, and which

will also acquaint humanity with a way of life which is...harmonious with human nature, which is positive and constructive, and which is practicable.

Islam is the only system, which possesses these values and this way of life. The period of the resurgence of science has also come to an end. This period, which began with the Renaissance in the sixteenth century after Christianity and reached its zenith in the eighteenth and nineteenth centuries, does not possess a reviving spirit

All nationalistic and. chauvinistic ideologies which have appeared in modern times, and all the movements and theories derived from them, have also lost their vitality. In short, all man-made individual or collective theories have proved to be failures and unsustainable

At this crucial and bewildering juncture, the turn of Islam and the Muslim community has arrived - the turn of Islam, which does not prohibit material inventions. Indeed, it counts it as an obligation on man from the very beginning of time, when Allah Almighty granted him the *Khalifah* (vicegerent) on earth, and regards it under certain conditions as worship of Allah and one of the purposes of man's creation.

وَإِذْ قَالَ رَبُّكَ لِلْمَلاَئِكَةِ إِنِّي جَاعِلٌ فِي الأَرْضِ خَلِيفَةً

'And when Your Lord said to the angels, 'Indeed, I will make upon the earth a *Khalifah* (vicegerent)…...,' [25]

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ

'And I have not created jinn and men except that they worship Me!' [26]

Thus the turn of the Muslim community has come to fulfil, the task for mankind which Allah has enjoined upon it.

[25] Surah al-Baqarah 2:30.
[26] Surah az-Zariyat 51:56.

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ
عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللّهِ

'You are the best nation produced (as an example) for mankind. You enjoin what is right and forbid what is wrong and believe in Allah…' [27]

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِّتَكُونُواْ شُهَدَاء عَلَى النَّاسِ وَيَكُونَ
الرَّسُولُ عَلَيْكُمْ شَهِيدًا

'**And thus We have made you a median (i.e. just) community that you will be witnesses over the people and the Messenger will be a witness over you.…'** [28]

Islam cannot fulfil its role except by taking a concrete form in a society, rather, in a nation; for man does not listen, especially in this age, to an abstract theory which is not seen materialized in a living society. From this point of view, we can say that the Muslim community has been extinct for a few centuries, for this Muslim community does not denote the name of a land in which Islam resides, nor is it a people whose forefathers lived under the Islamic system at some earlier time. It is the name of a group of people whose manners, ideas and concepts, rules and regulations, values and criteria, are all derived from the Islamic source. The Muslim community with these characteristics vanished at the moment the laws of Allah became suspended on earth.

If Islam is again to play the role of the leader of mankind, then it is necessary that the Muslim community be restored to its original form. It is necessary, to revive that Muslim community which is buried under the debris of the man-made traditions of several generations, and which it crushed under the weight of those false laws and customs which are not even remotely related to the Islamic teachings, and which, in spite of all this, calls itself the *'world of Islam.*'

I am aware that between the attempt at 'revival' and the attainment of 'leadership' there is a great distance, as the Muslim community has long ago vanished from existence and from observation, and the leadership of mankind has long since passed to other ideologies and other nations, other concepts and other systems. This was the era during which Europe's genius created its marvellous works in science, culture, law and material production, due to which mankind has progressed to great heights of creativity and material comfort. It is

[27] Surah Ali-Imran 3:110.
[28] Surah al-Baqarah 2:143.

not easy to find fault with the inventors of such marvellous things, especially since what we call the 'world of Islam' is completely devoid of all this beauty.

But in spite of all this, it is necessary to revive Islam, The distance between the revival of Islam and the attainment of world leadership may be vast, and there may be great difficulties on the way; but the first step must be taken for the revival of Islam.

If we are to perform our task with insight and wisdom, we must first know clearly the nature of those qualities on the basis of which the Muslim community can fulfil its obligation as the leader of the world. This is essential so that we may not commit any blunders at the very first stage of its reconstruction and revival.

The Muslim community today is neither capable of nor required to present before mankind great genius in material inventions, which would make the world bow its head before its supremacy, and thus re-establish once more its world leadership. Europe's creative mind is far ahead in this area and at least for a few centuries to come we cannot expect to compete with Europe and attain supremacy over it in these fields.

Hence we must have some other quality, that quality which modern civilization does not possess. But this does not mean that we should neglect material progress. We should also give our full attention and effort in this direction, not because at this stage it - is an essential requirement for attaining the leadership of mankind, but because it is an essential condition for our very existence and Islam itself, which elevates man to the position of *Khalifah* (vicegerent) of Allah on earth, and which, under certain conditions, considers the responsibilities of this vicegerency as the worship of Allah Almighty and the purpose of Man's creation, makes material progress obligatory for us.

To attain the leadership of mankind, we must have something to offer besides material progress, and this other quality can only be a faith and away of life which, on the one hand conserves the benefits of modern science and technology, and on the other fulfils the basic human needs on the same level of excellence as technology has fulfiled them in the sphere of material comfort. And then this faith and way of life must take concrete form in a human society - in other words, in a Muslim society.

If we look at the sources and foundations of modern ways of living, it becomes clear that the whole world is steeped in *Jahiliyyahh*, and all the marvellous

material comforts and high-level inventions do not diminish this ignorance. This *Jahiliyyahh* is based on rebellion against Allah's sovereignty on earth. It transfers to man one of the greatest attributes of Allah, namely sovereignty, and makes some men lords over others. It is now not in that-simple and primitive form of the ancient *Jahiliyyahh*, but takes the form of claiming that the right to create values, to legislate rules of collective behaviour, and to choose any way of life rests with men, without regard to what Allah Almighty has prescribed. The result of this rebellion against the authority of Allah is the oppression of His creatures. Thus the humiliation of the common man under the communist systems and the exploitation of individuals and nations due to greed for wealth and imperialism under the capitalist, systems are but a corollary of rebellion against Allah's authority and the denial of the dignity of man given to him by Allah Almighty.

In this respect, Islam's way of life is unique, for in systems other that Islam, some people worship others in some form or another. Only in the Islamic way of life do all men become free from the servitude of some men to others and devote themselves to the worship of Allah alone, deriving guidance from Him alone, and bowing before Him alone.

This is where the roads separate, and this is that new concept which we possess and can present to mankind - this and the way of life which this concept organizes for all the practical aspects of man's life. This is that vital message of which mankind does not know. It is not a product of Western invention or of European genius, whether eastern or western.

Without doubt, we possess this new thing which is perfect to the highest degree, a thing which mankind does not know about and is not capable of producing.

But as we have stated before, the beauty of this new system cannot be appreciated unless it takes a concrete form. Hence it is essential that a community arrange its affairs according to it and show it to the world. In order to bring this about, we need to initiate the movement of Islamic revival in some Muslim country. Only such a revivalist movement will eventually attain to the status of world leadership, whether the distance is near or far.

How is it possible to start the task of reviving Islam?

It is necessary that there should be a vanguard which sets out with this determination and then keeps walking on the path, marching through the vast

ocean of *Jahiliyyahh* which has encompassed the entire world. During its course, it should keep itself somewhat aloof from this all-encompassing *Jahiliyyahh* and should also keep some ties with it.

It is necessary that this vanguard should know the landmarks and the milestones of the road toward this goal so that they may recognize the starting place, the nature, the responsibilities and the ultimate purpose of this long journey. Not only this, but they ought to be aware of their position vis-à-vis this *Jahiliyyahh*, which has struck its stakes throughout the earth: when to cooperate with others and when to separate from them: what characteristics and qualities they should cultivate, and with what characteristics and qualities the *Jahiliyyahh* immediately surrounding them is armed; how to address the people of *Jahiliyyahh* in the language of Islam, and what topics and problems ought to be discussed; and where and how to obtain guidance in all these matters.

The milestones will necessarily be determined by the light of the first source of this faith - the Holy Qur'an - and from its basic teachings, and from the concept which it created in the minds of the first group of Muslims, those whom Allah raised to fulfil His will, those who once changed the course of human history in the direction ordained by Allah.

I have written *"Milestones"* for this vanguard, which I consider to be a waiting reality about to be materialised. Four chapters are taken from my commentary, *'In the Shade of the Qur'an,'* which I have changed here and there slightly to suit the topic. This introduction and the other chapters I wrote at various times. In writing these chapters I have set down the deep truths which I grasped during my meditations over the way of life presented in the Holy Qur'an. These thoughts may appear random and disconnected, but one thing is common among them; that is, these thoughts are 'milestones on the road,' and it is the nature of signs along the road to be disconnected. Taken together, these writings are a first instalment of a series, and with Allah's help, I hope to write some more collections on this topic.

And the guidance is from Allah Almighty.

Sayyid Qutb

CHAPTER 1

THE UNIQUE QUR'ANIC GENERATION

The callers to Islam in every country and in every period should give thought to one particular aspect of the history of Islam, and they should ponder over it deeply. This is related to the method of inviting people to Islam and its ways of training.

At one time this Message created a generation - the generation of the Companions of the Prophet, may Allah be pleased with them - without comparison in the history of Islam, even in the entire history of man. After this, no other generation of this calibre was ever again to be found. It is true that we do find some individuals of this calibre here and there in history, but never again did a great number of such people exist in one region as was the case during the first period of Islam.

This is an obvious and open truth of history, and we ought to ponder over it deeply so that we may reach its secret.

The Qur'an of this Message is still in our hands, and the Hadith (prophetic traditions) of the Messenger of Allah ﷺ, i.e. his guidance in practical affairs, and the history of his sacred life are also in our hands, as they were in the hands of the first Muslim community whose equal history could not produce again. The only difference is the person of the Messenger of Allah ﷺ; but is this the secret?

Had the person of the Prophet ﷺ been absolutely essential for the establishment and fruition of this message, Allah Almighty would not have made Islam a universal message, ordained it as the religion for the whole of mankind, given it the status of the last Divine Message for humanity, and made it to be a guide for all the inhabitants of this planet in all their affairs until the end of time.

Allah Almighty has taken the responsibility for preserving the Holy Qur'an on Himself because He knows that Islam can be established and can benefit mankind even after the time of the Prophet ﷺ. Hence He called His Prophet ﷺ back to His mercy after twenty three years of messengership and declared this religion to be valid until the end of time. Therefore the absence of the

Messenger of Allah ﷺ is not the real cause for nor does it explain this phenomenon.

We look, therefore, for some other reasons, and for this purpose we look at that clear spring from which the first generation of Muslims quenched their thirst. Perhaps something has been mixed with that clear spring. We should look at the manner in which they received their training. Perhaps some changes have found their way into it.

The spring from which the Companions of the Prophet ﷺ drank was the Holy Qur'an; only the Qur'an, as the Hadith of the Prophet and his teachings were offspring of this fountainhead. When someone asked the Mother of the Believers, Aisha - may Allah be pleased with her, about the character of the Prophet ﷺ, she answered, '*His character was the Qur'an.*'

The Holy Qur'an was the only source from which they quenched their thirst, and this was the only mould in which they formed their lives. This was the only guidance for them, not because there was no civilization or culture or science or books or schools. Indeed, there was the Roman culture, its civilization, its books and its laws which even today are considered to be the foundation of European culture. There was the heritage of Greek culture, its logic, its philosophy and its arts, which are still a source of inspiration for Western thought. There was the Persian civilization, its art, its poetry and its legends, and its religion and system of government.

There were many other civilizations, near or far, such as the Indian and Chinese cultures, and so on. The Roman and Persian cultures were established to the north and to the south of the Arabian Peninsula, while the Jews and Christians were settled in the heart of Arabia. Thus we believe that this generation did not place sole reliance on the Book of Allah for the understanding of their religion because of any ignorance of civilization and culture, but it was all according to a well thought out plan and method. An example of this purpose is found in the displeasure expressed by the Messenger of Allah ﷺ when Umar, may Allah be pleased with him, brought some pages from the Torah. The Messenger of Allah ﷺ said, '*By Allah, if even Moses had been alive among you today, he would have no recourse except to follow me.*'

It is clear from this incident that the Messenger of Allah ﷺ deliberately limited the first generation of Muslims, which was undergoing the initial stages of training, to only one source of guidance, and that was the, Book of Allah. His

intention was that this group should dedicate itself purely to the Book of Allah and arrange its lives solely according to its teachings. That is why the Messenger of Allah ﷺ was upset when Umar, may Allah be pleased with him, turned to a source different from the Qur'an.

In fact, the Messenger of Allah ﷺ intended to prepare a generation pure in heart, pure in mind, pure in understanding. Their training was to be based on the method prescribed by Allah Almighty who saved the Holy Qur'an, purified from the influence of all other sources.

This generation, then, drank solely from this spring and thus attained a unique distinction in history. In later times it happened that other sources mingled with it. Other sources used by later generations included Greek philosophy and logic, ancient Persian legends and their ideas, Jewish scriptures and traditions, Christian theology, and, in addition to these, fragments of other religions and civilizations. These mingled with the commentaries on the Holy Qur'an and with scholastic theology, as they were mingled with jurisprudence and its principles. Later generations after this generation obtained their training from this mixed source, and hence the like of this generation never arose again.

Thus we can say without any reservations that the main reason for the difference between the first unique and distinguished group of Muslims and later Muslims is that the purity of the first source of Islamic guidance was mixed with various other sources, as we have indicated.

There is another basic cause, which has operated in creating this difference. That difference is in the art of learning of this unique generation. They of the first generation did not approach the Qur'an for the purpose of acquiring culture and information, nor for the purpose of taste or enjoyment. None of them came to the Qur'an to increase his sum total of knowledge for the sake of knowledge itself or to solve some scientific or legal problem, or to remove some defect in his understanding. Rather, he turned to the Qur'an to find out what the Almighty Creator had prescribed for him and for the group in which he lived, for his life and for the life of the group. He approached it to act on what he heard immediately, as a soldier on the battlefield reads '*Today's Bulletin*' so that he may know what is to be done. He did not read many verses of the Qur'an in one session, as he understood that this would lay an unbearable burden of duties and responsibilities on his shoulders. At most he would read ten verses, memorize them, and then act upon them. We know this from a tradition reported by Abdullah ibn Masud.

This understanding, the understanding that instruction is for action, opened the doors to spiritual fulfilment and to knowledge. If they had read the Qur'an only for the sake of discussion, learning and information, these doors would not have opened. Moreover, action became easy, the weight of responsibilities became light, and the Qur'an became a part of their personalities, mingling with their lives and characters so that they became living examples of faith; a faith not hidden in intellects or books, but expressing itself in a dynamic movement, which changed conditions and events and the course of life.

Indeed, this Qur'an does not open its treasures except to him who accepts it with this spirit: the spirit of knowing with the intention of acting upon it. It did not come to be a book of intellectual content, or a book of literature, or to be considered as a book of stories or history, although it has all these facets. It came to become a way of life, a way dedicated to Allah Almighty. Thus, Allah Most High imparted it to them in a gradual manner, to be read at intervals:

وَقُرْآناً فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنزِيلاً

"And (it is) a Qur'an which We have separated (by intervals) that you might recite it to the people over a long period. And We have sent it down progressively." [29]

The Qur'an did not come down all at once; rather it came down according to the needs of the Islamic society in facing new problems, according to the growth of ideas and concepts, according to the progress of general social life and according to new challenges faced by the Muslim community in its practical life. One verse or a few verses would be revealed according to the special circumstances and events, and they would answer questions which arose in the minds of people, would explain the nature of a particular situation, and would prescribe a way of dealing with it. These verses would correct their mistakes, either of understanding or of practice, would bring them closer to Allah, and would explain to them the wisdom of the various aspects of the universe in the light of Allah's attributes. Thus they clearly realized that every moment of their lives was under the continuous guidance and direction of the Almighty Creator and that they were traversing the path of life under the wings of Allah's mercy. Because of this sense of constant relationship with Allah Almighty, their lives were moulded according to that sacred way of life, which was being instructed by Him.

[29] Surah al-Isra 17:106.

Thus, instruction to be translated into action was the method of the first group of Muslims. The method of later generations was instruction for academic discussion and enjoyment. And without doubt this is the second major factor, which made later generations different from the first unique generation of Islam.

A third cause is also operative in the history of Muslims; we ought to look at it also.

When a person embraced Islam during the time of the Prophet ﷺ he would immediately cut himself off from *Jahiliyyahh* (pre-Islamic ignorance). When he stepped into the circle of Islam, he would start a new life, separating himself completely from his past life under ignorance of the Divine Law. He would look upon the deeds during his life of ignorance with mistrust and fear, with a feeling that these were impure and could not be tolerated in Islam! With this feeling, he would turn toward Islam for new guidance; and if at any time temptations overpowered him, or the old habits attracted him, or if he became lax in carrying out the injunctions of Islam, he would become restless with a sense of guilt and would feel the need to purify himself of what had happened, and would turn to the Qur'an to mould himself according to its guidance.

Thus, there would be a break between the Muslim's present Islam and his past *Jahiliyyahh*, and this after a well thought out decision, as a result of which all his relationships with *Jahiliyyahh* would be cut off and he would be joined completely to Islam, although there would be some give-and-take with the polytheists in commercial activity and daily business; yet relationships of understanding are one thing and daily business is something else.

This renunciation of the *Jahili* (pre-Islamic ignorance) environment, its customs and traditions, its ideas and concepts, proceeded from the replacement of polytheism by the concept of the Unity of Allah, of the *Jahili* view of life and the world by that of the Islamic view, and from absorption into the new Islamic community under a new leadership and dedication of all loyalties and commitments to this new society and new leadership.

This was the parting of the ways and the starting of a new journey, a journey free from the pressures of the values, concepts and traditions of the *Jahili* society. The Muslim encountered nothing burdensome except the torture and oppression; but he had already decided in the depths of his heart that he would face it with equanimity, and hence no pressure from the *Jahili* society would have any effect on his continuing steadfastness.

We are also surrounded by *Jahiliyyahh* today, which is of the same nature as it was during the first period of Islam, perhaps a little deeper. Our whole environment, people's beliefs and ideas, habits and art, rules and laws is *Jahiliyyahh*, even to the extent that what we consider to be Islamic culture, Islamic sources, Islamic philosophy and Islamic thought are also constructs of *Jahiliyyahh*.

This is why the true Islamic values never enter our hearts, why our minds are never illuminated by Islamic concepts, and why no group of people arises among us who are of the calibre of the first generation of Islam.

It is therefore necessary, in the way of the Islamic movement, that in the early stages of our training and education we should remove ourselves from all the influences of the *Jahiliyyahh* in which we live and from which we derive benefits. We must return to that pure source from which those people derived their guidance, the source that is free from any mixing or pollution. We must return to it to derive from it our concepts of the nature of the universe, the nature of human existence, and the relationship of these two with the Perfect, the Real Being: Allah Most High. From it we must also derive our concepts of life, our principles of government, politics, economics and all other aspects of life.

We must return to it with a sense of instruction for obedience and action, and not for academic discussion and enjoyment.

We should return to it to find out what kind of person it asks us to be, and then be like that. During this process, we will also discover the artistic beauty in the Qur'an, the marvellous tales in the Qur'an, the scenes of the Day of Judgment in the Qur'an, the intuitive logic of the Qur'an, and all other such benefits, which are sought in the Qur'an by academic and literary people. We will enjoy all these other aspects, but these are not the main object of our study. Our primary purpose is to know what way of life is demanded of us by the Qur'an, the total view of the universe which the Qur'an wants us to have, what is the nature of our knowledge of Allah taught to us by the Qur'an, the kind of morals and manners which are enjoined by it, and the kind of legal and constitutional system it asks us to establish in the world.

We must also free ourselves from the clutches of *Jahili* society, *Jahili* concepts, *Jahili* traditions and *Jahili* leadership. Our mission is not to compromise with the practices of *Jahili* society, nor can we be loyal to it. *Jahili* society, because of its

Jahili characteristics, is not worthy to be compromised with. Our aim is first to change ourselves so that we may later change the society.

Our foremost objective is to change the practices of this society. Our aim is to change the *Jahili* system at its very roots, this system which is fundamentally at variance with Islam and which, with the help of force and oppression, is keeping us from living the sort of life which is demanded by our Creator.

Our first step will be to raise ourselves above the *Jahili* society, and all its values and concepts. We will not change our own values and concepts either more or less to make a bargain with this *Jahili* society. Never! Even if we were on different roads, and if we take even one step in its company, we will lose our goal entirely and lose our way as well.

We know that in this we will have difficulties and trials, and we will have to make great sacrifices. But if we are to walk in the footsteps of the first generation of Muslims, through whom Allah established His system and gave it victory over *Jahiliyyahh*, then Allah must be the Master of our wills.

It is therefore desirable that we should be aware at all times of the nature of our course of action, of the nature of our position, and the nature of the road which we must traverse to come out of ignorance, as the distinguished and unique generation of the Companions of the Prophet ﷺ came out of it.

CHAPTER 2

THE NATURE OF THE QUR'ANIC METHOD

The Makkan portion of the holy Qur'an, revealed to the Prophet ﷺ over a period of thirteen years, dealt with only one question. The nature of this question did not change, although the manner of its presentation varied according to the style of the Qur'an, which refers to this question in new ways, always as though it had been raised for the first time.

This was the primary question, the greatest question, the fundamental question of this new religion, a question of faith with two main aspects, the Divine and the human, and the relationship between them. This question is addressed to the human being, as a human being, and in this respect the Arab of one era or any other, and the non-Arab, are equal, whether he belongs to that time or to later times.

This is that human problem which does not change; this is the question of man's existence in the universe, his ultimate goal, and his position and relationship to the universe and the question of the relationship between him and the Creator of the universe. This aspect of man's life cannot change, as it relates to his very being.

During the Makkan period, the Qur'an explained to man the secret of his existence and the secret of the universe surrounding him. It told him who he is, where he has come from, for what purpose and where he will go in the end, Who brought him from non-existence into being, to Whom he will return, and what his final disposition will be. It also informed him concerning the nature of the things which he can touch and see, and the things which he can sense and conceive but which he cannot see, Who created and administers this marvellous universe, Who alternates night and day, and Who renovates and varies things. Similarly, it told him how to relate to the Creator, to the physical world, and to other human beings.

This is that great question upon which man's existence depends and will continue to depend until the end of time. And thus the full thirteen years of the Makkan period were spent in explaining and expounding this fundamental question, that question from which all other questions and details pertaining to human life are derived.

The Qur'an made this question the only subject of its message during the Makkan Period and never discussed other subsidiary and derived matters. These subsidiary topics were not mentioned until the All-knowing Allah decided that matters pertaining to faith had been explained fully and had entered into the heads of that select group of people who were to establish His religion and were to give it a practical form.

Those who call toward Allah's Religion and want to establish the way of life prescribed by this Religion should ponder over this significant fact that for thirteen years the Qur'an exclusively expounded this faith and did not deviate from this issue, to describe the details of that System which was to be established on this faith or any laws for the organisation of the Muslim society.

It was the wisdom of Allah Almighty that made this fundamental question of faith and belief the central theme of the initial call of the Prophet ﷺ to his people. The first message that the Messenger of Allah ﷺ brought to his people urged them to bear witness that 'there is no deity worthy of worship except Allah,' and he devoted all his efforts to instructing people about their true Sustainer and admonishing them to worship him alone.

From the viewpoint of the limited understanding of man, it does not seem as though this would be the easiest way to reach the hearts of the Arabs. They knew their language and knew the meaning of *ilah* (deity worthy of worship), and they also knew the meaning of '*La ilaha illa Allah' (*There is no deity worthy of worship except Allah). They knew that '*Uluhiya'* means sovereignty and they also realized that ascribing sovereignty only to Allah meant that authority would be taken away from the priests, leaders of the tribes, the wealthy and the rulers and would revert to Allah. It meant that Only Allah's authority would prevail in the heart and conscience, in matters pertaining to religious observances and in the affairs of life such as business, the distribution of wealth and the dispensation of justice; in short, in the souls arid bodies of men.

They knew very well that the proclamation, *'*There is no deity worthy of worship except Allah' was a challenge to that worldly authority which had usurped the greatest attribute of Allah, namely, sovereignty. It was a rebellion against all modes of behaviour which have been devised under this usurpation and was a declaration of war against that authority which legislates laws not permitted by Allah Almighty. It was no secret to the Arabs - who knew their language very well and knew the real meaning of the message, *'La ilaha illa Allah'*, what its significance was in relation to their traditions, their rule and

their power. Hence they greeted this call, this revolutionary message, with anger, and fought against it with that vigour which is known to everyone.

Why did this call begin in this manner? And why did the Divine wisdom decide that this call be confronted in its initial stages with trials?

At the time of the Prophets call to Messengership, land and the wealth of the Arabs was not in the hands of the Arabs but was in the hands of other People.

In the north, Syria was under the Romans who appointed local Arab rulers. Similarly, in the south, Yemen was under the tutelage of the Persian Empire and was ruled by Arabs under its domination. Arabs were masters only of Hijaz, Tihama and Naid, which were waterless deserts with a few oases here and there. Here it is also well-known that Muhammed ﷺ was called *'al-Amin as-Sadiq'*, (The Trustworthy and Truthful) by his People. Fifteen years before his Messengership began, the leaders of the Quraish had made him arbiter in the incident of the placing of the Black Stone and had been pleased with his decision.

His lineage was from the Banu Hashim, which was the noblest branch of the Quraish. It can therefore be said that Muhammad ﷺ was capable of kindling among his compatriots the fire of Arab nationalism and would thus have united them. They would have responded gladly to this call for they were weary of continual tribal warfare and blood feuds. He would then have been able to free the Arab lands from the domination of Roman and Persian imperialism and would have been able to establish a united Arab state.

It can be said that if the Prophet ﷺ had called people in this way, instead of bearing tortures for thirteen years due to the opposition of the people in authority in the peninsula, the whole of Arabia would have accepted it.

It can be said that if Arabia had thus been united under his leadership and the authority had once devolved into his hands, he could have used all this to make them accept the belief in the Unity of Allah, for which purpose he was sent, and to bring people to submit to their Lord after they had submitted to his own human authority.

But the All-Knowing and All-Wise Allah did not lead His Prophet ﷺ on this course. He led him to declare openly that 'There is no deity worthy of worship

but Allah' and to bear patiently, with his few companions, whatever trials came to them.

Why this? Obviously it was not for the sake of subjecting His Prophet ﷺ and the Believers to oppression. Indeed, He knows that there is no other way. The way is not to free the earth from Roman and Persian tyranny in order to replace it with Arab tyranny. All tyranny is wicked! The earth belongs to Allah and should be purified for Allah, and it cannot be purified for Him unless the banner, *"No deity worthy of worship except Allah"*, is unfurled across the earth. Man is servant to Allah alone, and he can remain so only if he unfurls the banner, "No deity worthy of worship except Allah", *"La illaha illa Allah"* as an Arab with the knowledge of his language understood it: no sovereignty except Allah's, no law except from Allah, and no authority of one man over another, as the authority in all respects belong to Allah Almighty. The 'grouping' of men which Islam proclaims is based on this faith alone, the faith in which all peoples of any race or colour, Arabs, Romans or Persians, are equal under the banner of Allah Almighty.

And this is the way.

At the time of the Prophet's call to Messengership, Arab society was devoid of proper distribution of wealth and devoid of justice. A small group monopolized all wealth and commerce, which increased through usury. The great majority of the people were poor and hungry. The wealthy were also regarded as noble and distinguished, and the common people were not only deprived of wealth but also of dignity and honour.

It can be said that Muhammad ﷺ was capable of starting a social movement, declaring war against the class of nobles and the wealthy; taking away their wealth and distributing it among the poor.

It can be said that had the Prophet ﷺ started such a movement, Arab society would have been divided into two classes, the great majority supporting the new movement because they were sick of the tyranny of wealth, nobility and power and a small minority's possessing these things, instead of the Prophets having to confront the society with the Message of the Unity of Allah, which remained beyond the reach of all except a few noble souls.

It can be said that after the majority had joined his movement and had given him the leadership, and after he had gained control of the minority of the rich,

Muhammad ﷺ could then have used his position and power to impose the belief in the Unity of Allah, for which task Allah had appointed him as His Prophet. Thus, first making human beings bow before his authority, he could have then made them bow before the True God.

But the All-Knowing, the All-Wise Allah did not lead him to this course. Allah Almighty knew that this was not the way. He knew that true social justice can come to a society only after all affairs have been submitted to the laws of Allah and the society as a whole is willing to accept the just division of wealth prescribed by Him. And every individual of the society, whether he be a giver or a taker, firmly believes that this system has been legislated by Allah Almighty, by obeying which, he will not only prosper in this world but will be rewarded in the next. The society should not be in such a condition that some are driven by greed while others are burning with envy, that all the affairs of the society are decided by the sword and the rod, fear and threats, that the hearts of the population are desolate and their spirits are broken, as is the case under systems which are based on any authority other than Allah's.

At the time of the Prophet's call to Messengership, the moral level of Arabia was extremely low from every point of view. Only a few primitive tribal mores prevailed.

Oppression was the rule of the day, as the famous poet Zuhair Selma has described:

"One who does not defend himself with weapons will perish,
And one who does not oppress will be oppressed".

Another famous saying of the Days of Ignorance points to this:

"Help your brother, whether he is the oppressor or being oppressed."

Drinking and gambling were traditions of the society and people were proud of these habits. All the poetry of the Days of ignorance revolves around the theme of wine and gaming. Turfah Abid says:

'If there had not been three things for a young man's enjoyment,
Then I would not have cared for anything except some food.
One of them is my excelling others in the drinking of wine which is so potent that if you add water to it, it bubbles.

Drinking and entertainment and spending I have been my life, and still are.
At last the time has come when the whole tribe has abandoned me,
As if I were a camel with a terrible itch."

Fornication was rampant in various forms and was considered something to be proud of, as is the case among all *Jahili* societies, old or new. Aisha, may Allah be pleased with her, describes the condition of society of the Days of Ignorance in the following words:

"There were four kinds of marriages during Jahiliyyahh. One was as we have it today; that is, a man would ask a person for the hand of his daughter or his ward in marriage, would pay the marriage-gift, and would marry her.

The second type was that a man would tell his wife, in between her menstrual periods, to call such and such man and become pregnant by him. He would stay away from her and would not touch her until the signs of pregnancy appeared. If he then wished, he would have intercourse with her. He adopted this method to obtain a son of high lineage.

A third form of marriage was polyandry. A group of men, less than ten, would come to a woman and have sexual intercourse with her. If she became pregnant and then gave birth to a child, and a few nights passed after childbirth, she would call them. No one could refuse this call. When they would all gather, she would tell them, 'You know the result. I have given birth to a child.' Then she would point to one of them and would say, 'This is his child.' The child would then be named after that person and would be considered his, and he could not deny this.

A fourth form of marriage was that many men would go to a woman, and she was willing to accept any. Actually, these were prostitutes and would place a flag in front of their doors as a sign. Anyone who wished would go to them. If such a woman became pregnant, after the delivery many people would gather by her and would call an expert in recognizing resemblances. To whomever he would ascribe the child's paternity, the child would be considered his and he could not refuse it."

It can be said that Muhammad ﷺ was capable of starting a movement of moral reform for the establishment of moral standards, for the purification of the society, and for self-evaluation. As is the case with every reformer, he would have found some upright and straight people who were also unhappy about the moral degeneration of their society. These people would certainly have come to him to join his reformist movement.

Thus, one can say that if the Prophet ﷺ had chosen this course, he would have easily gathered a sizeable group. Because of their moral purity and spiritual fortitude, this group of people, more than others, would have accepted the belief in the Oneness of Allah and would have carried the responsibilities pertaining to it. Thus the Prophet's call, *"There is no deity worthy of worship except Allah*," would have been spared the vigorous opposition which it encountered.

But Allah Most High knew that this way is not the way. He knew that morality can only be built on faith, a faith which provides criteria, creates values, defines the authority from which these criteria and values are to be derived, and prescribes the reward of the one who accepts this authority and the punishment of those who deviate or oppose. Without this kind of belief or the concept of a higher authority, all valued remain unstable, and similarly morals based on them remain unstable - without accounting, without authority, without reward!

When, after hard work, belief became firm and the authority to which this belief refers was acknowledged, when people recognized their Sustainer and worshipped Him alone, when they became independent not only of other human beings but also of their own desires, and when "*La ilaha illa Allah*" became imprinted on their hearts - then Allah Almighty, through this faith and through the Believers, provided everything which was needed. Allah's earth became free of 'Romans and Persians,' not so that the authority of 'Arabs' might prevail, but only so that Allah's authority might be established and that the earth might be cleared of all the rebels against Him, whether they were Roman, Persian or Arab.

The society was freed from all oppression, and the Islamic system was established in which justice was Allah's justice and in which weighing was by Allah's balance. The banner of social justice was raised in the name of One God, and the name of the banner was Islam. No other name was added to it, and "*La ilaha illa Allah*" was written on it.

Morals were elevated, hearts and souls were purified, and with the exception of a very few cases, there was no occasion even to enforce the limits and punishments which Allah Almighty has prescribed; for now conscience was the law-enforcer, and the pleasure of Allah, the hope of Divine reward, and the fear of Allah Almighty's anger took the place of police and punishments.

Mankind was uplifted in its social order, in its morals, in all of its life, to a zenith of perfection which had never been attained before and which cannot be attained afterwards except through Islam.

All this was possible because those who established this religion in the form of a state, a system and laws and regulations had first established it in their hearts and lives in the form of faith, character, worship and human relationships. They had been promised only one thing for the establishment of this religion - not victory or power, not even that this religion would be established by their hands, not related to anything of this world: - one promise, that of the Garden. That was the only promise given to them for all their striving, for all the trials which they had endured, for their steadfastness in the face of the opposition of the forces of *Jahiliyyahh* to that call, "*There is no deity worthy of worship except Allah,*" which is abhorrent to those who are in power in any age and place.

When Allah Almighty tried them and they proved steadfast, relinquishing their own personal desires, and when Allah Most High knew that they were not waiting for any reward in this world, now were they desirous to see the victory of this message and the establishment of this Religion on earth by their hands, when their hearts became free of pride of lineage, of nationality, of country, of tribe, of household - in short, when Allah Most High saw them to be morally pure - then He granted them the great trust, the conscious assumption of being Allah's representative on earth. Since they were pure in faith, the requirement for which is that Allah's sovereignty alone extend over hearts and consciences in human relationships and morals, in lives and possessions, in modes and manners, Allah Most High knew that they would be true guardians of the political authority, which would be entrusted to them so that they would establish the Divine law and the Divine justice. He knew they would not use it to benefit their own selves or their families or tribe or nation, but would dedicate this authority purely to the service of Allah's religion and laws, as they knew that the true source of authority is Allah alone and that they were only trustees.

If the call of Islam had not started in this manner, discarding all banners other than *"There is no deity worthy of worship except Allah,"* and if it had not taken that path which apparently was difficult and trying but which in reality was easy and blessed, then it would not have been possible to establish this blessed system with this high standard.

Had this call come in its initial stages as a national call or a social movement or a reformist attempt, or had it attached other labels to the call of *"La ilaha illa Allah*," then this blessed system would never have been for the sake of Allah alone.

The Makkan period of the Qur'an has this glorious attribute that it imprints 'There is no deity worthy of worship except Allah' on hearts and minds, and teaches Muslims to adopt this method and no other, in spite of the fact that it appears difficult and to persist in this method.

The Qur'an concentrated all its teaching on the question of faith alone, not mentioning the details of the system which is to be based on it or the laws which are to regulate its affairs. The people who invite others to this Religion ought to ponder over this.

Indeed, it is the nature of this Religion which requires this particular method, as this Religion stands entirely on belief in the Oneness of Allah, and all its institutions and laws are derived from this great principle. A simile for this Religion is a strong, tall tree whose shade spreads far and wide and whose branches reach toward the sky. Such a tree would naturally put its roots deep down into the earth and spread them over a wide area, in proportion to its size. The case of this Religion is similar. Its system extends into all aspects of life; it discusses all minor or major affairs of mankind; it orders man's life - not only in this world but also in the world to come; it gives information about the Unseen as well as about the visible world; it not only deals with material things but also purifies intentions and ideas. It is thus like a tall, strong, wide-spreading tree; clearly its roots must go down deep and be in proportion to its size.

This aspect of the nature of Islam defines the way it is to be founded and organized: by implanting belief and strengthening it so that it seeps into the depths of the human soul. This is essential for its correct development, for only through this method can a relationship be secured between that part of the tree of religion which reaches upward and the roots which are in the depths of the earth.

When belief in *"La ilaha illa Allah*" penetrates into the deep recesses of the heart, it also penetrates through the whole system of life, which is a practical interpretation of this faith. By this means, those who believe are already pleased with the system which this faith uniquely determines and submit in principle to all the laws and injunctions and details even before they are declared. Indeed,

the spirit of submission is the first requirement of the faith. Through this spirit of submission the believers learn the Islamic regulations and laws with eagerness and pleasure. As soon as a command is given, the heads are bowed, and nothing more is required for its implementation except to hear it. In this manner, drinking was forbidden, usury was prohibited, and gambling was proscribed, and all the habits of the Days of Ignorance were abolished - by a few verses of the Qur'an or by a few words from the lips of the Prophet ﷺ. Compare this with the efforts of secular governments. At every stage they have to rely on legislation, administrative institutions, police and military power, propaganda and the press, and yet they can at most control what is done publicly, and society remains full of illegal and forbidden things.

Another aspect of this religion ought to be considered. This is a practical religion; it has come to order the practical affairs of life. Thus it faces the question of practical conditions and determines whether to keep them, modify them or change them completely. Its legislation is therefore concerned only with those conditions which actually exist in that particular society which has already accepted the sovereignty of Allah Almighty.

Islam is not a 'theory' based on 'assumptions;' rather it is a 'way of life' working with 'reality,' Thus it is first necessary that a Muslim community come into existence which believes that *"There is no deity worthy of worship except Allah,"* which commits itself to obey none but Allah, denying all other authority, and which challenges the legality of any law which is not based on this belief.

Only when such a society comes into being, faces various practical problems, and needs a system of law, then Islam initiates the constitution of law and injunctions, rules and regulations. It addresses only those people who in principle have already submitted themselves to its authority and have repudiated all other rules and regulations.

It is necessary that the believers in this faith be autonomous and have power in their own society, so that they may be able to implement this system and give currency to all its laws. Moreover, power is also needed to legislate laws according to the needs of the group as these present themselves in its day-to-day affairs.

In Makkah the Muslims were not autonomous nor did they have any influence in the society. Their practical life had not taken a permanent form so that they could have organized themselves according to the Divine Law (*Shari'ah*); hence

no regulations and laws were revealed to them by Allah Almighty. They were taught only belief and those moral principles which follow from this belief after it penetrates the mind. Later, when an autonomous state came into existence in Medina, general laws were revealed and that system came into existence which satisfies the needs of a Muslim community, and the power of the state was behind its enforcement.

Allah Most High did not desire that all laws and regulations be revealed during the Makkan period so that Muslims would have a ready-made system to be applied as soon as they reached Medina; this is out of character for this religion. Islam is more practical than this and has more foresight; it does not find solution to hypothetical problems. It first looks at the prevailing conditions, and if it finds a viable society which, according to its form, conditions or temperament, is a Muslim society, which has submitted itself to the law of Allah and is weary of laws emanating from other sources, then indeed this religion provides a method for the legislation of laws according to the needs of such a society.

People who demand from Islam that it provide theories, and that it provide a completed constitution for its system, and that it provide laws, while they observe that there is not a single society on earth which has rejected man-made systems and agreed to enforce the *Shari'ah*, in addition to having political power for such enforcement, show that they are ignorant of the character of this religion and the way it operates in life. They are also ignorant of the purpose for which Allah revealed His religion.

What these people want is that Islam change its character, its method and its history and be reduced to the level of ordinary human theories and laws. They want a short-cut solution to satisfy their immediate desires, which are simply a product of the defeatist mentality in their spirits in the face of valueless, man-made laws. They want Islam to become a mere collection of abstractions and theories, the subject of whose application is non-existent conditions. But the course prescribed by Allah Almighty for this religion is the same as it was earlier. First, belief ought to be imprinted on hearts and rule over consciences - that belief which demands that people should not bow before anyone except Allah Almighty or derive laws from any other source. Then, when such a group of people is ready and also gains practical control of society, various laws will be legislated according to the practical needs of that society.

This is what Allah Almighty has intended for this religion. It cannot be other than what Allah Almighty intends, no matter what people desire.

The callers to Islam should understand that when they invite people toward the revival of religion, they should invite them to accept Islam's fundamental belief - even though these people call themselves Muslims or their birth certificates register them as Muslims. The people ought to know that Islam means to accept the creed "La ilaha illa Allah" in its deepest sense, which is this: that every aspect of life should be under the sovereignty of Allah, and those who rebel against Allah's sovereignty and usurp it for themselves should be opposed; that this belief should be accepted by their hearts and minds and should be applied in their ways of living and in their practices.

When the revival of this religion starts among a people, this aspect of it must have first priority. The first Islamic call was based on it; thirteen complete years of the Makkan period of the Qur'an were devoted to this Message. When a group of people enters this religion in the true sense, only then can it be considered a 'Muslim group.' Only such a group has the capability of giving a concrete form to the Islamic system in its social life, because such a group has agreed to base its entire life on Islam and to obey Allah Almighty in all aspects of life.

Thus, when such a society actually comes into being and the basic teachings of Islam are its guide, it will proceed to formulate laws and regulations for the existing practical needs according to the general teachings of Islam. This is the correct order for bringing about a practical, realistic and wise Islamic system.

Some sincere people who do not understand the real character of our religion are in a hurry. They have not understood that this is the way prescribed by the All-Knowing and All-Wise Allah. They say that if people are taught Islam's fundamentals and the Islamic laws, then the way for inviting them to Islam will become easy and people will automatically become sympathetic to Islam.

This is their wishful thinking, due to their impatience. This is akin to the idea which could have been presented to the Prophet himself ﷺ and which we have described in earlier pages; that is, that if the Prophet ﷺ had started his call with nationalism, or economic revolution, or a reformist movement, his way would have become easier.

It is essential that hearts be exclusively devoted to Allah alone, accepting His law with full submission and rejecting all other laws - from the very beginning, even before the details are shown to attract them.

The love of the Divine Law, *al-Shari'ah*, should be a consequence of pure submission to Allah and of freedom from servitude to anyone else, and not because it is superior to other systems in such and such details.

No doubt the *Shari'ah* is the best since it comes from Allah Almighty; the laws of His creatures can hardly be compared to the laws given by the Creator. But this point is not the basis of the Islamic call. The basis of the message is that one should accept the *Shari'ah* without any question and reject all other laws in any shape or form. This is Islam. There is no other meaning of Islam. One who is attracted to this basic Islam has already resolved this problem; he will not require any persuasion through showing its beauty and superiority. This is one of the realities of the faith.

Next, we ought to discuss how the Qur'an solved the problem of belief and faith during the thirteen years of Makkan life. The Qur'an did not present this in the form of a theory or a theology, nor did it present it in the style which is common to our scholastic writings on the subject of the Oneness of Allah.

None of this; the Qur'an always appeals to human nature and draws our attention to the signs of Allah Almighty which are within man's soul itself and are all around him. It liberates human nature from superstitions, polishes man's native intelligence to the utmost degree, and opens up windows to the world and makes man appreciate the intricate processes of Allah's nature.

This is a general aspect. A particular aspect is that the Qur'an, on the basis of this belief, started a struggle in actual life against false ideas and traditions under which human nature had become helpless. To confront these special circumstances, it would not have been desirable to present Islam in the form of a theory. It took the form of a direct confrontation, with a determination to rend the curtains which had fallen on the hearts and minds of people and to break into pieces all those walls which were standing between man and the truth. Similarly, intellectual argumentation, based on verbal logic which was the hallmark of the scholastic theology of later times, was not a proper style for it. The Qur'an was struggling against the entire human environment as it existed. It was addressing itself to the whole of humanity which was drowned under the vast ocean of corruption. The style of theology would have been useless for it

because, although Islamic belief is a belief, its main program is in the practical sphere of life; it does not remain circumscribed in theoretical discussions and the speculations of theology.

The Qur'an on the one hand constructs faith in the hearts of the Muslim community and on the other attacks the surrounding *Jahiliyyahh* through this community, while struggling to remove all the *Jahili* influences which are found in the ideas, practices and morals of the Muslim community. The construction of Islamic belief occurred under these stormy conditions, and not in the form of a theology or theory or scholastic argument. It was rather as an active, organic and vital movement, the concrete representation of which was the Muslim community. The growth of the Muslim community, including its ideas, morals, education and training, was due to its belief. The evolution of this movement was wholly the practical manifestation of the evolution of its beliefs, and this is the true method of Islam which reflects its nature and its spirit.

The bearers of the Islamic message should keep in mind this dynamic method of Islam which we have described above. They ought to know that the stage of the construction of belief, which spread over the long period of Makkan life in this fashion, was not separate from the stage of practical organization, under which an Islamic community came into existence. It was not a stage of teaching and learning 'the theory'! It was a single stage in which, at the same time, the seed of faith was implanted and a community was organized, giving a practical structure to the Islamic teachings. Hence in the future, whenever there are attempts at the revival of Islam, this comprehensive method should be adopted.

Thus the stage of constructing the faith should be long, and it should be gradual. Every step should be taken with firmness. This stage should not be spent in teaching the theory of beliefs but in translating the belief into a living reality. First it should be implanted in the hearts of men; it should materialize in a dynamic social system whose internal and external growth reflects the evolution of the belief. It ought to be a dynamic movement which challenges *Jahiliyyahh* both in theory and in practice, so that it becomes a living faith which grows while struggling against the surrounding forces.

It is an error (and what an error!) - to think that Islam can evolve in the form of an abstract theory limited to intellectual learning and cultural knowledge. Beware of this danger, beware!

The Qur'an did not come down at once but took thirteen years to construct and strengthen the structure of faith. Had Allah Almighty wanted, He would have revealed the entire Qur'an at once and then left the Companions to learn it for a period of approximately thirteen years so that the Believers would master the 'Islamic theory'

But Allah Most High did not choose this method; He wanted something else. He wanted to lay the foundations of a community, a movement and a belief simultaneously. He wanted the community and the movement to be founded on belief, while with the dynamic progress of the community the faith also grew. He wanted faith to grow with the progress of the community, while the practical life of the community was at the same time a mirror of the faith. Allah Most High knew that men and societies are not founded overnight, but that it takes as much time to construct and develop a faith as it takes to organize a community, so that as the faith is completed, simultaneously a strong community also comes into existence which is the true representation and practical interpretation of the faith.

This is the character of our religion, and the Makkan period of the Qur'an testifies to it. We should be aware of this character and should not try to change it by being impatient or falling under the influence of a defeatist mentality in the presence of valueless, man-made theories. Through this particular quality of Islam, the first Muslim community came into existence, and in the future, whenever a Muslim community is to be created in the world, it can be created only by this method and in relation to this character.

We should be aware that any attempt to change the living faith of Islam, which is intended to penetrate into the veins and arteries of a vital society and to be a concrete organized movement, into purely theoretical teachings and academic discussions, is an attempt to show the superiority of the 'Islamic theory' over the valueless and useless theories formulated by man, and is not only erroneous but also dangerous.

The requirement of Islamic belief is that it takes shape in living souls, in an active organization, and in a viable community. It should take the form of a movement struggling against the *Jahili* environment while also trying to remove the influences of *Jahili* society in its followers, because they were people of *Jahiliyyahh* before the faith entered their souls, and the influence of *Jahiliyyahh* might have remained in their hearts and minds as well as in their lives. Islamic belief has a much wider range of action than simply academic discussions, as it

not only addresses itself to hearts and minds but also includes practices and morals.

The Divine attributes, the universe, life, man, are all included in the Islamic concept, which is not only very comprehensive and perfect but also realistic and constructive. Islam, because of its very nature, abhors being reduced to pure thought - this being against its nature and also against its ultimate aim - and loves to appear personified in human beings, in a living organization and in a practical movement. Its method is to grow through the agency of living persons and through a dynamic movement and an active organization in such a way that its theory comes to fruition at the same time as its practical applications. It never remains an abstract theory but develops side-by-side with practice.

As for the idea that we should first perfect Islam as a theory, bringing it about later in the world of action, this is an error and is dangerous, being against the nature of Islam, its purpose and its structural elements.

Allah Most High Says:

وَقُرْآناً فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنزِيلاً

"And (it is) a Qur'an which We have separated (by intervals) that you might recite it to the people over a long period. And We have sent it down progressively." [30]

Gradualness and teaching at intervals is desired, so that a 'living community' based on its beliefs may come into existence, and not merely a 'theory.'

The message-bearers of Islam should fully understand that this is a Divine religion and that its method, which is harmonious with its nature, is also based on Divine guidance. It is not possible to establish this religion without following its particular method.

One should also understand that this religion has come to change not only the beliefs and practices of people but also the method of bringing about these changes in beliefs and practices. This religion constructs beliefs together with

[30] Surah al-Isra 17:106.

forming a community; it also develops its system of thought while it spends its energy in enforcing its practical aspects. Thus the establishment of its particular system of thought, its particular beliefs and its particular way of living does not require different methods but is fulfiled simultaneously.

From the above explanation we know that this religion has a particular method of action. Now we ought to know that this method is eternal. It is not related to any particular stage or to any special conditions and environment peculiar to the first Muslim community. Indeed, this religion cannot be established - at any time - except through this method.

Islam's function is to change people's beliefs and actions as well as their outlook and way of thinking. Its method is Divinely-ordained and is entirely different from all the valueless methods of short-sighted human beings.

We cannot receive the Divine guidance or live according to it unless we adopt the Divinely ordained method, the method which Allah Almighty intended for reforming human thought and practice.

When we try to make Islam into a 'theory' to be studied, we remove the Divine method and Divine outlook from its character, and we reduce it to the level of a man-made system of thought, as if the Divine method were inferior to man's methods, and as if we wanted to elevate the system of thought and action ordained by Allah Almighty to the level of the systems of His creatures!

This point of view is extremely dangerous, and this defeatism is ruinous.

The function of this Divine system which is given to us - we, who are the callers to Islam - is to provide a certain style of thinking, purified from all those *Jahili* styles and ways of thinking which are current in the world and which have poisoned our culture by depriving us of our own mind. If we try to change this religion in a way which is alien to its nature and which is borrowed from the ways of the predominant *Jahiliyyahh*, we will deprive it of the function it has come to perform for humanity. We will deprive ourselves of the opportunity of getting rid of the yoke of the *Jahili* ways current in our time, which dominate our minds.

This aspect of the situation is full of danger, and the resulting loss will be disastrous.

The ways of thought and action for the founding of the Islamic system are not less important or less necessary than this Islamic belief and way of life, nor are they separate from each other. Although it may seem very attractive to us to keep expounding on the beauties of the Islamic beliefs and system, we should not forget this fact: that Islam can never become a practical way of life or a dynamic movement through these means. We should also realize that this way of presenting Islam does not benefit anyone except those who are working for the Islamic movement, and even this group can benefit from it only to such an extent as corresponds with its stage of development.

I therefore repeat that Islamic belief should at once materialize into a practical movement, and from the very instant this comes into being, the movement should become a real representation and an accurate mirror of its belief.

I will also repeat that this is the method which is natural to the divinely revealed religion of Islam, and that this method is the most superior and lasting and is extremely effective. It is closer to human nature that all those methods which present Islam to people in the form of a complete and fixed theory, before these people have engaged in a practical movement and before this has become a living reality in their hearts, growing step by step in translating this theory into actuality. If this is the correct method for the fundamentals of Islamic belief, it is even more correct with respect to the particulars of the organizational structure and its legal details.

The *Jahiliyyahh* which has surrounded us, and which weighs heavily on the minds of some sincere workers for Islam who become impatient and want to see all the stages of the Islamic system come into existence very rapidly, has raised a very delicate question indeed. It asks them: What are the details of the system to which you are calling? How much research have you done? How many articles have you prepared and how many subjects have you written about? Have you constituted its jurisprudence on new principles?-as if nothing were lacking for the enforcement of the Islamic Law except research in jurisprudence (Fiqh) and its details, as if everyone had agreed upon the sovereignty of Allah and were willing to submit to His laws, as if the only factor remaining were the non-existence of Mujtahidin who would supply a modernised version of Islamic jurisprudence. This is a vulgar joke on Islam, and every person who has any respect for this religion should raise himself above it.

By these tactics, *Jahiliyyahh* wants to find an excuse to reject the Divine system and to perpetuate the slavery of one man over another. It desires to turn away the power of Muslims from the work of establishing the Divinely ordained way of life in order that they may not go beyond the stage of belief to the stage of a dynamic movement. It wants to distort the very nature of this method - the method in which Islamic belief matures through the struggle of its movement, in which the details of the Islamic system develop through practical striving, and in which laws are disseminated to solve practical problems and actual difficulties.

It is the duty of Muslims to expose these tactics and reduce them to dust, to reject this ridiculous proposal of the "*reconstruction of Islamic law*' for a society which is neither willing to submit to the law of Allah Almighty nor expresses any weariness with laws emanating from sources other than Allah Almighty. Such talk is a way of diverting attention from real and earnest work, and is a method through which the workers for Islam can be made to waste their time in building castles in the air. Thus it is their duty to expose these treacherous tactics.

It is their duty to adopt the method of the Islamic movement which is harmonious with this religion. This method is the source of power for this religion, as well as a source of power for them. Islam and the method of revival of Islam are both equally important; there is no difference between them. Any other method, however attractive it may be, cannot bring about the establishment of Islam. Other methods can work for the establishment of man-made systems, but are incapable of establishing our system. Thus it is as necessary to follow this particular method for the establishment of Islam as it is to obey the way of life it outlines and to believe in its articles of faith.

إِنَّ هَـــذَا الْقُرْآنَ يِهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ

الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

"Indeed, this Qur'ân guides to that which is most suitable and gives glad tidings to the believers who do righteous deeds that they will have a great reward" [31]

[31] Surah al-Isra 17:9.

CHAPTER 3

THE CHARACTERISTICS OF THE ISLAMIC SOCIETY AND THE CORRECT METHOD FOR ITS FORMATION

The message of Islam brought by the Messenger of Allah, Muhammad ﷺ was the last link in the long chain of invitations toward Allah Almighty by the noble Prophets. Throughout history, this message has remained the same: that human beings should recognise that their true Sustainer and Lord is One God, that they should submit to Him Alone, and that the lordship of man be eliminated. Except for a few people here and there in history, mankind as a whole has never denied the existence of Allah Almighty and His sovereignty over the universe; it has rather erred in comprehending the real attributes of Allah, or in taking other gods besides Allah as His associates.

This association with Allah Almighty has been either in belief and worship, or in accepting the sovereignty of others besides Allah. Both of these aspects are Shirk in the sense that they take human beings away from the religion of Allah, which was brought by the Prophets. After each Prophet, there was a period during which people understood this religion, but then gradually later generations forgot it and returned to *Jahiliyyahh*. They started again on the way of Shirk, sometimes in their belief and worship and sometimes in their submission to the authority of others, and sometimes in both.

Throughout every period of human history the call toward Allah Almighty has had one nature. Its purpose is *'Islam*', which means to bring human beings into submission to Allah Almighty, to free them from servitude to other human beings so that they may devote themselves to the One True God, to deliver them from the clutches of human lordship and man-made laws, value systems and traditions so that they will acknowledge the sovereignty and authority of the One True God and follow His law in all spheres of life. The Islam of Muhammad ﷺ was for this purpose as well as the messages of the earlier Prophets.

The entire universe is under the authority of Allah Almighty, and man, being a small part of it, necessarily obeys the physical laws governing the universe. It is also necessary that the same authority be acknowledged as the law-giver for human life. Man should not cut himself off from this authority to develop a

separate system and a separate scheme of life. The growth of a human being, his conditions of health and disease, and his life and death are under the scheme of those natural laws which come from Allah Almighty; even in the consequences of his voluntary actions he is helpless before the universal laws. Man cannot change the practice of Allah Almighty in the laws prevailing in the universe. It is therefore desirable that he should also follow Islam in those aspects of his life in which he is given a choice and should make the Divine Law the arbiter in all matters of life so that there may be harmony between man and the rest of the universe.

Jahiliyyahh, on the other hand, is one man's lordship over another, and in this respect it is against the system of the universe and brings the involuntary aspect of human life into conflict with its voluntary aspect. This was that *Jahiliyyahh* which confronted every Prophet of Allah, including the last Prophet ﷺ in their call toward submission to One God. This *Jahiliyyahh* is not an abstract theory; in fact, under certain circumstances it has no theory at all. It always takes the form of a living movement in a society which has its own leadership, its own concepts and values, and its own traditions, habits and feelings. It is an organized society and there is a close cooperation and loyalty between its individuals, and it is always ready and alive to defend its existence consciously or unconsciously. It crushes all elements which seem to be dangerous to its personality.

When *Jahiliyyahh* takes the form, not of a 'theory' but of an active movement in this fashion, then any attempt to abolish this *Jahiliyyahh* and to bring people back to Allah Almighty which presents Islam merely as a theory will be undesirable, rather useless. *Jahiliyyahh* controls the practical world, and for its support there is a living and active organization. In this situation, mere theoretical efforts to fight it cannot even be equal, much less superior, to it. When the purpose is to abolish the existing system and to replace it with a new system which in its character principles and all its general and particular aspects, is different from the controlling *Jahili* system, then it stands to reason that this new system should also come into the battlefield as an organized movement and a viable group. It should come into the battlefield with a determination that its strategy, its social organization, and the relationship between its individuals should be firmer and more powerful than the existing *Jahili* system.

The theoretical foundation of Islam, in every period of history, has been to bear witness *"La ilaha illa Allah"*-"There is no deity worthy of worship except Allah" - which means to bear witness that the only true deity is Allah, that He is the Sustainer, that He is the Ruler of the universe, and that He is the Real

Sovereign; to believe in Him in one's heart, to worship Him Alone, and to put into practice His laws. Without this complete acceptance of *"La ilaha illa Allah",* which differentiates the one who says he is a Muslim from a non-Muslim, there cannot be any practical significance to this utterance, nor will it have any weight according to Islamic law.

Theoretically, to establish it means that people should devote their entire lives in submission to Allah Almighty, should not decide any affair on their own, but must refer to Allah's injunctions concerning it and follow them. We know of Allah's guidance through only one source, that is, through the Messenger of Allah ﷺ. Thus, in the second part of the Islamic creed, we bear witness '*Wa ashhadu anna Muhammadar Rasul Allah*" - "And I bear witness that Muhammad is the Messenger of Allah."

It is therefore necessary that Islam's theoretical foundation – belief - materialize in the form of an organized and active group from the very beginning. It is necessary that this group separate itself from the *Jahili* society, becoming independent and distinct from the active and organized *Jahili* society whose aim is to block Islam. The centre of this new group should be a new leadership; the leadership which first came in the person of the Prophet ﷺ himself, and after him was delegated to those who strove for bringing people back to Allah Almighty's sovereignty, His authority and His laws. A person who bears witness that there is no deity worthy of worship except Allah and that Muhammad is His Messenger should cut off his relationship of loyalty from the *Jahili* society, which he has forsaken, and from *Jahili* leadership, whether it be in the guise of priests, magicians or astrologers, or in the form of political, social or economic leadership, as was the case of the Quraish in the time of the Prophet ﷺ. He will have to give his complete loyalty to the new Islamic movement and to the Muslim leadership.

This decisive step must be taken at the very moment a person says, *"La ilaha illa Allah, Muhammadar Rasul Allah"* with his tongue. The Muslim society cannot come into existence without this. It cannot come into existence simply as a creed in the hearts of individual Muslims, however numerous they may be. Unless they become an active, harmonious and cooperative group, distinct by itself, whose different elements, like the limbs of a human body, work together for its formation, its strengthening, its expansion, and for its defence against all those elements which attack its system, working under a leadership which is independent of the *Jahili* leadership, which organizes its various efforts into one harmonious purpose, and which prepares for the strengthening and widening

of their Islamic character and directs them to abolish the influences of their opponent: the *Jahili* life.

Islam was founded in this manner. It was founded on a creed which, although concise, included the whole of life. This creed immediately brought into action a viable and dynamic group of people who became independent and separate from the *Jahili* society, immediately challenging it; it never came as an abstract theory devoid of practical existence. And, in the future it can be brought about only in this manner. There is no other way for the revival of Islam in the shade of *Jahiliyyahh*, in whatever age or country it appears, except to follow its natural character and to develop it into a movement and an organic system.

When Islam, according to the method described above, starts a Muslim community on this basis, forms it into an active group, and makes this faith the sole basis for the relationship between the individuals of this group, its ultimate aim is to awaken the 'humanity of man', to develop it, to make it powerful and strong, and to make it the most dominant factor among all the aspects found in man's being. It seeks to implement this purpose through its teachings, its rules, its laws and injunctions.

Some human characteristics are common with those of animals, even with those of inorganic matter. This has misled the exponents of 'scientific *Jahiliyyahh'* to consider man to be nothing more than an animal, or even than inorganic matter! But in spite of the characteristics which man shares with animals and inorganic matter, man possesses certain other characteristics which distinguish him and make him a unique creation. Even the exponents of 'scientific ignorance' were forced to admit this, the evidence of observational facts choking them; but even then, their admission of this fact is neither sincere nor unequivocal.

In this respect the service rendered by Islam's pure way of life has produced concrete and valuable results. Islam based the Islamic society on the association of belief alone, instead of the low associations based on race and colour, language and country, regional and national interests. Instead of stressing those traits which are common to both man and animal, it promoted man's human qualities, nurtured them and made them the dominant factor. Among the concrete and brilliant results of this attitude was that the Islamic society became an open and all-inclusive community in which people of various races, nations, languages and colours were members, there remaining no trace of these low animalistic traits. The rivers of higher talents and various abilities of all races of mankind flowed into this vast ocean and mixed in it. Their intermingling gave

rise to a high level of civilization in a very short span of time, dazzling the whole world, and compounding the essences of all the human capabilities, ideas and wisdom of that period, in spite of the fact in those times travel was difficult and the means of communication were slow.

In this great Islamic society Arabs, Persians, Syrians, Egyptians, Moroccans, Turks, Chinese, Indians, Romans, Greeks, Indonesians and Africans were gathered together - in short, peoples of all nations and all races. Their various characteristics were united, and with mutual cooperation, harmony and unity, they took part in the construction of the Islamic community and Islamic culture. This marvellous civilization was not an 'Arabic civilization', even for a single day; it was purely an *'Islamic civilization'*. It was never a 'nationality' but always a 'community of belief.'

Thus they all came together on an equal footing in the relationship of love, with their minds set upon a single goal; thus they used their best abilities, developed the qualities of their race to the fullest, and brought the essence of their personal, national and historical experiences for the development of this one community, to which they all belonged on an equal footing and in which their common bond was through their relationship to their Sustainer. In this community their 'humanity' developed without any hindrance. These are characteristics which were never achieved by any other group of people in the entire history of mankind!

The most distinguished and best known society in ancient history is considered to be the Roman Empire. Peoples of various races, languages and temperaments came together in this society, but all this was not based on 'human relationship' nor was any sublime faith the uniting factor among them; rather their society was ordered on a class system, the class of 'nobles' and the class of 'slaves', throughout the Empire. Moreover, the Roman race - in general - had the leadership and the other races were considered its subjects. Hence this society could not achieve that height which was achieved by the Islamic society and did not bring those blessings which were brought by the Islamic society.

Various societies have also appeared in modern times. For example, consider the British Empire. It is like the Roman society to which it is an heir. It is based on national greed, in which the British nation has the leadership and exploits those colonies annexed by the Empire. The same is true of other European empires. The Spanish and Portuguese Empires in their times, and the French Empire, all are equal in respect to oppression and exploitation. Communism also wanted to establish a new type of society, demolishing the walls of race and

colour, nation and geographical region, but it is not based on 'human relationship' but on a 'class system'. Thus the communist society is like the Roman society with a reversal of emphasis; there nobles had distinction, while here the proletariat has distinction. The underlying emotion of this class is hatred and envy of other classes. Such a selfish and vengeful society cannot but excite base emotions in its individuals. The very basis of it is laid down in exciting animalistic characteristics, and in developing and strengthening them. Thus, in its view, the most fundamental needs of a human being are those which are common with the animals, that is, 'food, shelter and sex.' From its point of view, the whole of human history is nothing but a struggle for food!

Islam, then, is the only Divine way of life which brings out the noblest human characteristics, developing and using them for the construction of human society. Islam has remained unique in this respect to this day. Those who deviate from this system and want some other system, whether it be based on nationalism, colour and race, class struggle, or similar corrupt theories, are truly enemies of mankind! They do not want man to develop those noble characteristics which have been given to him by his Creator nor do they wish to see a human society benefit from the harmonious blending of all those capabilities, experiences and characteristics which have been developed among the various races of mankind.

Allah Most High says about such people:

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا

"Say (O Muhammed), 'Shall we (believers) inform you of the greatest losers as to (their) deeds?

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ
أَنَّهُمْ يُحْسِنُونَ صُنْعًا

(They are) are those whose effort is lost in worldly life, while they think that they are doing well in work'

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ
فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا

Those are the ones who disbelieve in the verses of their Lord and in (their) meeting Him, so their deeds have become worthless; and We will not assign to them on the Day of Resurrection any weight (i.e. importance).

ذَلِكَ جَزَاؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا وَاتَّخَذُوا
آيَاتِي وَرُسُلِي هُزُوًا

That is their recompense – Hell - for what they denied and (because) they took My signs and My Messengers in ridicule." [32]

Allah Almighty speaks the truth.

[32] Surah al-Kahf 18:103-106.

CHAPTER 4

JIHAD IN THE CAUSE OF ALLAH[33]

The great scholar Ibn Qayyim, in his book Zad al-Ma'ad, has a chapter entitled *'The Prophet's Treatment of the Unbelievers and the Hypocrites from the Beginning of His Messengership Until His Death.'* In this chapter, this scholar has summed up the nature of Islamic Jihad:

'The first revelation from Allah which came to the Prophet ﷺ was **'Iqraa, bismi Rabbika alladhi** ...'('Read, in the name of Your Sustainer, Who created ...'). This was the beginning of the Prophethood. Allah commanded the Prophet ﷺ to recite this in his heart. The commandment to preach had not yet come. Then Allah revealed **'Ya ayyuha al-Muddathir, qum fa-andhir'** ('O you who are enwrapped in your mantle, arise and warn'). Thus, the revelation of **'Iqraa'** was his appointment to Prophethood, while **'Ya ayyuha al-muddathir'** was his appointment to Messengership.

Later Allah Almighty commanded the Prophet ﷺ to warn his near relatives, then his people, then the Arabs who were around them, then all of Arabia, and finally the whole world. Thus for thirteen years after the beginning of his Messengership, he called people to Allah through preaching, without fighting or Jizyah[34], and was commanded to restrain himself and to practice patience and forbearance. Then he was commanded to migrate, and later permission was given to fight. Then he was commanded to fight those who fought him, and to restrain himself from those who did not make war with him. Later he was commanded to fight the polytheists until Allah's religion was fully established. After the command for Jihad came, the non-believers were divided into three categories: one, those with whom there was peace; two, the people with whom the Muslims were at war; and three, the *Dhimmi*s.[35]

It was commanded that as long as the non-believers with whom he had a peace treaty met their obligations, he should fulfil the articles of the treaty, but if they broke this treaty, then they should be given notice of having broken it; until then, no war should be declared. If they persisted, then he should fight with them. When the chapter entitled 'at-Tawbah' was revealed, the details of treatment of these three kinds of non-believers were described. It was also explained that war should be declared against those from among the 'People of the Book' who declare open enmity, until they agree to pay Jizyah or accept Islam. Concerning the polytheists and the hypocrites, it was

---

[33] See Appendix VII '*A Treatise on Jihad*' by Imam Hasan al-Banna.
[34] *Jiziyah* – tax imposed upon disbelievers residing under the Islamic State.
[35] *Dhimmis* – are those disbelievers whom have agreed to pay a tax in order to live under an Islamic State.

commanded in this chapter that Jihad be declared against them and that they be treated harshly.

The Prophet ﷺ carried on Jihad against the polytheists by fighting and against the hypocrites by preaching and argument. In the same chapter, it was commanded that the treaties with the polytheists be brought to an end at the period of their expiration. In this respect, the people with whom there were treaties were divided into three categories: The first, those who broke the treaty and did not fulfil its terms. He was ordered to fight against them; he fought with them and was victorious.

The second were those with whom the treaty was made for a stated term; they had not broken this treaty nor helped anyone against the Prophet ﷺ. Concerning them, Allah Almighty ordered that these treaties be completed to their full term. The third kind were those with whom there was neither a treaty nor were they fighting against the Prophet ﷺ or those with whom no term of expiration was stated.

Concerning these, it was commanded that they be given four months' notice of expiration, at the end of which they should be considered open enemies and fought with. Thus, those who broke the treaty were fought against, and those who did not have any treaty or had an indeterminate period of expiration were given four months period of grace, and terms were kept with those with whom the treaty was due to expire. All the latter people embraced Islam even before the term expired, and the non-Muslims of the state paid Jizyah. Thus, after the revelation of the chapter 'at-Tawbah', the unbelievers were of three kinds: adversaries in war, people with treaties, and *Dhimmi*s. The people with treaties eventually became Muslims, so there were only two kinds left: people at war and *Dhimmi*s. The people at war were always afraid of him.

Now the people of the whole world were of three kinds: One, the Muslims who believed in him; two, those with whom he had peace and three, the opponents who kept fighting him. As far as the hypocrites were concerned, Allah Almighty commanded the Prophet ﷺ to accept their appearances and leave their intentions to Allah, and carry on Jihad against them by argument and persuasion. He was commanded neither to pray at their funerals nor to pray at their graves, nor should he ask forgiveness from Allah for them, as their affair was with Allah Almighty. So this was the practice of the Prophet ﷺ concerning his enemies among the non-believers and the hypocrites.'

In this description we find a summary of the stages of Islamic Jihad presented in an excellent manner. In this summary we find all the distinctive and far-reaching characteristics of the dynamic movement of the true religion; we should ponder over them for deep study. Here, however, we will confine ourselves to a few explanatory remarks.

First, the method of this religion is very practical. This movement treats people as they actually are and uses resources which are in accordance with practical conditions. Since this movement comes into conflict with the *Jahiliyyahh* which prevails over ideas and beliefs, and which has a practical system of life and a political and material authority behind it, the Islamic movement had to produce parallel resources to confront this *Jahiliyyahh*. This movement uses the methods of preaching and persuasion for reforming ideas and beliefs, and it uses physical power and Jihad for abolishing the organizations and authorities of the *Jahili* system which prevents people from reforming their ideas and beliefs, but forces them to obey their erroneous ways and make them serve human lords instead of the Almighty Lord. This movement does not confine itself to mere preaching to confront physical power, as it also does not use compulsion for changing the ideas of people. These two principles are equally important in the method of this religion. Its purpose is to free those people who wish to be freed from enslavement to men so that they may serve Allah Almighty alone.

The second aspect of this religion is that it is a practical movement which progresses stage by stage, and at every stage it provides resources according to the practical needs of the situation and prepares the ground for the next one. It does not face practical problems with abstract theories, nor does it confront various stages with unchangeable means. Those who talk about Jihad in Islam and quote Qur'anic verses do not take into account this aspect, nor do they understand the nature of the various stages through which this movement develops, or the relationship of the verses revealed at various occasions with each stage. Thus, when they speak about Jihad, they speak clumsily and mix up the various stages, distorting the whole concept of Jihad and deriving from the Qur'anic verses final principles and generalities for which there is no justification.

This is because they regard every verse of the Qur'an as if it were the final principle of this religion. This group of thinkers, who are a product of the sorry state of the present Muslim generation, have nothing but the label of Islam and have laid down their spiritual and rational arms in defeat. They say, *"Islam has prescribed only defensive war"!* And think that they have done some good for their religion by depriving it of its method, which is to abolish all injustice from the earth, to bring people to the worship of Allah Almighty alone, and to bring them out of servitude to others into the servants of the Lord. Islam does not force people to accept its belief, but it wants to provide a free environment in which they will have the choice of beliefs. What it wants is to abolish those oppressive political systems under which people are prevented from expressing

their freedom to choose whatever beliefs they want, and after that it gives them complete freedom to decide whether they will accept Islam or not.

A third aspect of this religion is that the new resources or methods which it uses during its progressive movement do not take it away from its fundamental principles and aims. From the very first day, whether the Prophet ﷺ addressed his near relatives, or the Quraish, or the Arabs, or the entire world, his call was one and the same. He called them to the submission to One God and rejection of the lordship of other men. On this principle there is neither compromise nor any flexibility. To attain this purpose, it proceeds according to a plan, which has a few stages, and every stage has its new resources, as we have described earlier.

A fourth aspect is that Islam provides a legal basis for the relationship of the Muslim community with other groups, as is clear from the quotation from *Zad al-Ma'ad*. This legal formulation is based on the principle that Islam - that is, submission to Allah Almighty - is a universal message which the whole of mankind should accept or make peace with. No political system or material power should put hindrances in the way of preaching Islam. It should leave every individual free to accept or reject it, and if someone wants to accept it, it should not prevent him or fight against him. If someone does this, then it is the duty of Islam to fight him until either he is killed or until he declares his submission.

When writers with defeatist and apologetic mentalities write about *"Jihad in Islam,"* trying to remove this *'blot'* from Islam, then they are mixing up two things: first, that this religion forbids the imposition of its belief by force, as is clear from the verse,

لاَ إِكْرَاهَ فِي الدِّينِ

"There shall be no compulsion in religion……." [36]

while on the other hand it tries to annihilate all those political and material powers which stand between people and Islam, which compel a people to bow before another and prevent them from accepting the sovereignty of Allah. These two principles have no relation to one another nor is there room to mix them. In spite of this, these defeatist-type people try to mix the two aspects and want to confine Jihad to what today is called *'defensive war'*. The Islamic Jihad has no relationship to modern warfare, either in its causes or in the way in which it is conducted. The causes of Islamic Jihad should be sought in the very nature

[36] Surah al-Baqarah 2:256.

of Islam and its role in the world, in its high principles, which have been given to it by Allah Almighty and for the implementation of which Allah Almighty appointed the Prophet as His Messenger and declared him to be the last of all Prophets and Messengers.

This religion is really a universal declaration of the freedom of man from servitude to other men and from servitude to his own desires, which is also a form of human servitude; it is a declaration that sovereignty belongs to Allah alone and that He is the Lord of all the worlds. It means a challenge to all kinds and forms of systems which are based on the concept of the sovereignty of man; in other words, where man has usurped the Divine attribute. Any system in which the final decisions are referred to human beings, and in which the sources of all authority are human, deifies human beings by designating others than Allah Almighty as lords over men. This declaration means that the usurped authority of Allah be returned to Him and the usurpers be thrown out -those who by themselves devise laws for others to follow, thus elevating themselves to the status of lords and reducing others to the status of slaves. In short, to proclaim the authority and sovereignty of Allah means to eliminate all human kingships and to announce the rule of the Sustainer of the universe over the entire earth. In the words of the Qur'an:

وَهُوَ الَّذِي فِي السَّمَاء إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ
وَهُوَ الْحَكِيمُ الْعَلِيمُ

"And it is He (Allah) who is (the only) deity in the heaven and on the earth. And He is the Wise, the Knowing." [37]

إِنِ الْحُكْمُ إِلاَّ لِلّهِ أَمَرَ أَلاَّ تَعْبُدُواْ إِلاَّ إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ
وَلَـــكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ

"…..Legislation (hukm) is not but for Allah alone. He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know." [38]

[37] Surah az-Zukhruf 43:84.
[38] Surah Yusuf 12: 40.

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْاْ إِلَى كَلَمَةٍ سَوَاء بَيْنَنَا وَبَيْنَكُمْ أَلاَّ نَعْبُدَ إِلاَّ اللّهَ وَلاَ نُشْرِكَ بِهِ شَيْئًا وَلاَ يَتَّخِذَ بَعْضُنَا بَعْضاً أَرْبَابًا مِّن دُونِ اللّهِ فَإِن تَوَلَّوْاْ فَقُولُواْ اشْهَدُواْ بِأَنَّا مُسْلِمُونَ

"Say, 'O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah.' But if they turn away, then say, 'Bear witness that we are Muslims (submitting to Him)" [39]

The way to establish Allah Almighty's rule on earth is not that some consecrated people, the priests, be given the authority to rule, as was the case with the rule of the Church, nor that some spokesmen of Allah Almighty become rulers, as is the case in a *'theocracy*'. To establish Allah's rule means that His laws be enforced and that the final decision in all affairs be according to these laws.

The establishing of the dominion of Allah Almighty on earth, the abolishing of the dominion of man, the taking away of sovereignty from the usurper to revert it to Allah Almighty, and the bringing about of the enforcement of the Divine Law (*Shari'ah*) and the abolition of man-made laws cannot be achieved only through preaching. Those who have usurped the authority of Allah Almighty and are oppressing Allah's creatures are not going to give up their power merely through preaching; if it had been so, the task of establishing Allah's religion in the world would have been very easy for the Prophets of Allah. This is contrary to the evidence from the history of the Prophets and the story of the struggle of the true religion, spread over generations.

This universal declaration of the freedom of man on the earth from every authority except that of Allah, and the declaration that sovereignty is Allah's alone and that He is the Lord of the universe, is not merely a theoretical, philosophical and passive proclamation. It is a positive, practical and dynamic message with a view to bringing about the implementation of the *Shari'ah* of Allah and actually freeing people from their servitude to other men to bring them into the service of Allah, the One without associates. This cannot be attained unless both 'preaching' and 'the movement' are used. This is so because appropriate means are needed to meet any and every practical situation.

Because this religion proclaims the freedom of man on the earth from all authority except that of Allah, it is confronted in every period of human history

[39] Surah ali-Imran 3: 64.

- yesterday, today, or tomorrow - with obstacles of beliefs and concepts, physical power, and the obstacles of political, social, economic, racial and class structures. In addition, corrupted beliefs and superstitions become mixed with this religion, working side by side with it and taking root in peoples' hearts.

If through 'preaching' beliefs and ideas are confronted, through 'the movement' material obstacles are tackled. Foremost among these is that political power which rests on a complex yet inter-related ideological, racial, class, social and economic support. Thus these two, preaching and the movement, united, confront 'the human situation' with all the necessary methods. For the achievement of the freedom of man on earth - of all mankind throughout the earth - it is necessary that these two methods should work side by side. This is a very important point and cannot be over emphasised.

This religion is not merely a declaration of the freedom of the Arabs, nor is its message confined to the Arabs. It addresses itself to the whole of mankind, and its sphere of work is the whole earth. Allah Almighty is not merelythe Sustainer of the Arabs, nor is His providence limited to those who believe in the faith of Islam. Allah Almighty is the Sustainer of the whole world. This religion wants to bring back the whole world to its Sustainer and free it from servitude to anyone other than Allah. In the sight of Islam, the real servitude is following laws devised by someone, and this is that servitude which in Islam is reserved for Allah alone. Anyone who serves someone other than Allah in this sense is outside Allah's religion, although he may claim to profess this religion. The Prophet ﷺ clearly stated that, according to the *Shari'ah*, 'to obey' is 'to worship'. Taking this meaning of worship, when the Jews and Christians 'disobeyed' Allah, they became like those who 'associate others with Allah'.

Imam Tirmidhi has reported on the authority of 'Adi bin Hatim that when the Prophet's message reached him, he ran away to Syria (he had accepted Christianity before the Prophet's time), but his sister and some of the people of his tribe became prisoners of war. The Prophet ﷺ treated his sister kindly and gave her some gifts. She went back to her brother and invited him to Islam, and advised him to visit the Prophet ﷺ. 'Adi agreed to this. The people were very anxious to see him come to Medina. When he came into the presence of the Prophet, he was wearing a silver cross. The Prophet was reciting the verse, اتَّخَذُواْ أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللّهِ **'They (the People of the Book) have taken their rabbis and priests as lords beside Allah'**.[40] 'Adi reports: "I said, *'They do not*

[40] Surah Tawbah 9:30.

worship their priests." Allah's Messenger replied, *"Whatever their priests and rabbis call permissible, they accept as permissible; whatever they declare as forbidden, they consider as forbidden, and thus they worship them."*

This explanation of the above verse by the Prophet ﷺ makes it clear that obedience to laws and judgments is a sort of worship, and anyone who does this is considered out of this religion. It is taking some men as lords over others, while this religion has come to annihilate such practices, and it declares that all the people of the earth should become free of servitude to anyone other than Allah Almighty.

If the actual life of human beings is found to be different from this declaration of freedom, then it becomes incumbent upon Islam to enter the field with preaching as well as the movement, and to strike hard at all those political powers which force people to bow before them and which rule over them, unmindful of the commandments of Allah, and which prevent people from listening to the preaching and accepting the belief if they wish to do so. After annihilating the tyrannical force, whether it be in a political or a racial form, or in the form of class distinctions within the same race, Islam establishes a new social, economic and political system, in which the concept of the freedom of man is applied in practice.

It is not the intention of Islam to force its beliefs on people, but Islam is not merely 'belief'. As we have pointed out, Islam is a declaration of the freedom of man from servitude to other men. Thus it strives from the beginning to abolish all those systems and governments which are based on the rule of man over men and the servitude of one human being to another. When Islam releases people from this political pressure and presents to them its spiritual message, appealing to their reason, it gives them complete freedom to accept or not to accept its beliefs.

However, this freedom does not mean that they can make their desires their lords, or that they can choose to remain in the servitude of other human beings, making some men lords over others. Whatever system is to be established in the world ought to be on the authority of Allah, deriving its laws from Him alone. Then every individual is free, under the protection of this universal system, to adopt any belief he wishes to adopt. This is the only way in which 'the religion' can be purified for Allah alone. The word 'religion' includes more than belief; 'religion' actually means a way of life, and in Islam this is based on belief. But in an Islamic system there is room for all kinds of people to follow

their own beliefs, while obeying the laws of the country which are themselves based on the Divine authority.

Anyone who understands this particular character of this religion will also understand the place of Jihad bis-Saif (striving through fighting with the sword), which is to clear the way for striving through preaching in the application of the Islamic movement. He will understand that Islam is not a 'defensive movement' in the narrow sense which today is technically called a 'defensive war.' This narrow meaning is ascribed to it by those who are under the pressure of circumstances and are defeated by the wily attacks of the orientalists, who distort the concept of Islamic Jihad. It was a movement to wipe out tyranny and to introduce true freedom to mankind, using resources according to the actual human situation, and it had definite stages, for each of which it utilized new methods.

If we insist on calling Islamic Jihad a defensive movement, then we must change the meaning of the word *'defence'* and mean by it *'the defence of man'* against all those elements which limit his freedom. These elements take the form of beliefs and concepts, as well as of political systems, based on economic, racial or class distinctions. When Islam first came into existence, the world was full of such systems, and the present-day *Jahiliyyahh* also has various kinds of such systems.

When we take this broad meaning of the word '*defence*', we understand the true character of Islam, and that it is a universal proclamation of the freedom of man from servitude to other men, the establishment of the sovereignty of Allah and His Lordship throughout the world, the end of man's arrogance and selfishness, and the implementation of the rule of the Divine *Shari'ah* in human affairs.

As to people who attempt to defend the concept of Islamic Jihad by interpreting it in the narrow sense of the current concept of defensive war, and who do research to prove that the battles fought in Islamic Jihad were all for the defence of the homeland of Islam - some of them considering the homeland of Islam to be just the Arabian peninsula against the aggression of neighbouring powers - they lack understanding of the nature of Islam and its primary aim. Such an attempt is nothing but a product of a mind defeated by the present difficult conditions and by the attacks of the treacherous orientalists on the Islamic Jihad.

Can anyone say that if Abu Bakr, 'Umar or 'Uthman had been satisfied that the Roman and Persian powers were not going to attack the Arabian Peninsula, they would not have striven to spread the message of Islam throughout the world? How could the message of Islam have spread when it faced such material obstacles such as the political system of the state, the socio-economic system based on races and classes, and behind all these, the military power of the government?

It would be naive to assume that a call is raised to free the whole of humankind throughout the earth, and it is confined to preaching and exposition. Indeed, it strives through preaching and exposition when there is freedom of communication and when people are free from all these influences, as '**there is no compulsion in religion'**; but when the above mentioned obstacles and practical difficulties are put in its way, it has no recourse but to remove them by force so that when it is addressed to peoples' hearts and minds they are free to accept or reject it with an open mind.

Since the objective of the message of Islam is a decisive declaration of man's freedom, not merely on the philosophical plane but also in the actual conditions of life, it must employ Jihad. It is immaterial whether the homeland of Islam - in the true Islamic sense, *Dar ul-Islam* - is in a condition of peace or whether it is threatened by its neighbours. When Islam strives for peace, its objective is not that superficial peace which requires that only that part of the earth where the followers of Islam are residing remain secure. The peace which Islam desires is that the religion (i.e. the law of the society) be purified for Allah, that the obedience of all people be for Allah alone, and that some people should not be lords over others. After the period of the Prophet ﷺ only the final stages of the movement of Jihad are to be followed; the initial or middle stages are not applicable. They have ended, and as Ibn Qayyim states, *"Thus, after the revelation of the chapter 'Bara'a'*[41]*, the unbelievers were of three kinds: adversaries in war, people with treaties, and Dhimmis. The people with treaties eventually became Muslims, so there were only two kinds left: people at war and Dhimmis. The people at war were always afraid of him. Now the people of the whole world were of three kinds: one, the Muslims who believed in him: two, those with whom he had peace (and from the previous sentence we understand that they were Dhimmis); and three, the opponents who kept fighting him."*

These are the logical positions consistent with the character and purposes of this religion, and not what is understood by the people who are defeated by present conditions and by the attacks of the treacherous orientalists.

---

[41] More commonly referred to as Surah at-Tawbah.

Allah held back Muslims from fighting in Makkah and in the early period of their migration to Medina, and told them,

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّواْ أَيْدِيَكُمْ
وَأَقِيمُواْ الصَّلاَةَ وَآتُواْ الزَّكَاةَ

"Have you not seen those who were told, 'Restrain your hands (from fighting) and establish prayer and pay zakah'?….."[42]

Next, they were permitted to fight:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللَّهَ عَلَى
نَصْرِهِمْ لَقَدِيرٌ

"Permission (to fight) has been given to those are being fought, because they were wronged. And indeed, Allâh is able to give them victory."[43]

These are the people who were expelled from their homes without cause. The next stage came when the Muslims were commanded to fight those who fight them:

وَقَاتِلُواْ فِي سَبِيلِ اللّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلاَ تَعْتَدُواْ إِنَّ اللّهَ لاَ يُحِبِّ الْمُعْتَدِينَ

"Fight in the way of Allah those who fight you but do not commit aggression. Indeed, Allah does not like aggressors." [44]

And finally, war was declared against all the polytheists:

وَقَاتِلُواْ الْمُشْرِكِينَ كَآفَّةً كَمَا يُقَاتِلُونَكُمْ كَآفَّةً وَاعْلَمُواْ أَنَّ اللّهَ مَعَ الْمُتَّقِينَ

"……And fight against the disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous." [45]

قَاتِلُواْ الَّذِينَ لاَ يُؤْمِنُونَ بِاللّهِ وَلاَ بِالْيَوْمِ الآخِرِ وَلاَ يُحَرِّمُونَ مَا حَرَّمَ اللّهُ وَرَسُولُهُ وَلاَ يَدِينُونَ دِينَ
الْحَقِّ مِنَ الَّذِينَ أُوتُواْ الْكِتَابَ حَتَّى يُعْطُواْ الْجِزْيَةَ عَن يَدٍ وَهُمْ صَاغِرُونَ

---

[42] Surah an-Nisa 4:77.
[43] Surah al-Hajj 22:39.
[44] Surah al-Baqarah 2:190.
[45] Surah at-Tawbah 9:36.

"Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth (i.e. Islam) from those who were given the Scripture – (fight) until they give the Jizyah (tax) willingly while they are humbled." [46]

Thus, according to the explanation by Imam Ibn Qayyim, the Muslims were first restrained from fighting; then they were permitted to fight; then they were commanded to fight against the aggressors; and finally they were commanded to fight against all the polytheists.

With these verses from the Qur'an and with many Traditions of the Prophet ﷺ in praise of Jihad, and with the entire history of Islam, which is full of Jihad, the heart of every Muslim rejects that explanation of Jihad invented by those people whose minds have accepted defeat under unfavourable conditions and under the attacks on Islamic Jihad by the shrewd orientalists.

What kind of a man is it who, after listening to the commandment of Allah Almighty and the *Hadith* (traditions) of the Prophet ﷺ and after reading about the events which occurred during the Islamic Jihad, still thinks that it is a temporary injunction related to transient conditions and that it is concerned only with the defence of the borders?

In the verse giving permission to fight, Allah Almighty has informed the Believers that the life of this world is such that checking one group of people by another is the law of Allah, so that the earth may be cleansed of corruption.

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللَّهَ عَلَى
نَصْرِهِمْ لَقَدِيرٌ

"Permission (to fight) has been given to those are being fought, because they were wronged. And indeed, Allâh is able to give them victory." [47]

[46] Surah at-Tawbah 9:29.
[47] Surah al-Hajj 22:39.

الَّذِينَ أُخْرِجُوا مِن دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَن يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيراً وَلَيَنصُرَنَّ اللَّهُ مَن يَنصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

" (They are) those who have been evicted from their homes without right – only because they say 'Our Lord is Allah'. And was it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and Masjids in which the name of Allah is much mentioned (i.e. praised). And Allah will surely support those who support Him (i.e. His cause). Indeed, Allah is Powerful and Exalted in Might." [48]

Thus, this struggle is not a temporary phase but an eternal state - an eternal state, as truth and falsehood cannot co-exist on this earth. Whenever Islam stood up with the universal declaration that Allah's Lordship should be established over the entire earth and that men should become free from servitude to other men, the usurpers of Allah's authority on earth have struck out against it fiercely and have never tolerated it. It became incumbent upon Islam to strike back and release man throughout the earth from the grip of these usurpers. The eternal struggle for the freedom of man will continue until the religion is purified for Allah Almighty.

The command to refrain from fighting during the Makkan period was a temporary stage in a long journey. The same reason was operative during the early days of Hijra, but after these early stages, the reason for Jihad was not merely to defend Medina. Indeed, its defence was necessary, but this was not the ultimate aim. The aim was to protect the resources and the centre of the movement - the movement for freeing mankind and demolishing the obstacles which prevented mankind from attaining this freedom.

The reasons for refraining from fighting during the Makkan period are easily understood. In Makkah preaching was permitted. The Messenger ﷺ was under the protection of the Banu Hashim and hence he had the opportunity to declare his message openly; he had the freedom to speak to individuals as to groups and to appeal to their hearts and minds. There was no organized political power which could prevent him from preaching and prevent people from listening. At this stage there was no need for the use of force. Besides this, there were other reasons and I have detailed these reasons in my commentary, *In the Shade of the Qur'an*, in explanation of the verse,

[48] Surah al-Hajj 22:40.

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّواْ أَيْدِيَكُمْ
وَأَقِيمُواْ الصَّلاَةَ وَآتُواْ الزَّكَاةَ

"Have you not seen those who were told, 'Restrain your hands (from fighting) and establish prayer and pay zakah'?….." [49]

It may be useful to reproduce 65 parts of this explanation here:

"A reason for prohibiting the use of force during the Makkan period may have been that this was a stage of training and preparation in a particular environment, for a particular nation and under particular conditions. Under these circumstances, an important factor in training and preparation was to train the individual Arab to be patient under oppression to himself or to those he loved, to conquer his pride, and not to make personal revenge or revenge for one's dear ones the purpose of one's life. Training was also needed so that he could learn control of his nerves, not lose his temper at the first provocation as was his temperament - nor get excited at the first impulse, but so that he could develop dignity and composure in his temperament and in his action. He was to be trained to follow the discipline of a community which is under the direction of a leader, and to refer to this leader in every matter and to obey his injunctions even though they might be against his habit or taste The aim was to develop individuals of high character who would constitute the Muslim community, who would follow the directions of the leader, and who would be civilized and progressive, free of wild habits and tribalism.

Another reason for it may have been that the Quraish were proud of their lineage and honour, and in such an environment only persuasion could be most appealing and effective. At this stage, fighting would have resulted in kindling the fires of revenge. There was already much tribal warfare based on blood feuds, such as the wars of Dahis, Gabra and Basus, which continued for years and annihilated tribe after tribe. If blood feuds were to become associated in their minds with Islam, then this impression would never have been removed. Consequently, Islam, instead of being a call toward the true religion, would have become an unending sequence of tribal feuds and its basic teachings would have been forgotten at the very beginning.

"Another reason may have been to avoid sowing the seed of discord and bloodshed in every household. At that time, there was no organized government which was torturing and persecuting the Believers; the Believer was persecuted, tortured and 'taught a lesson' by his own patrons. Under these circumstances, permission to fight would have meant that every house would have become a battlefield. The people would have said 'So, this is Islam'! In fact, this was said about Islam, even though fighting was not permitted. During the season when the people of Arabia came to Makkah for

[49] Surah an-Nisa 4:77.

pilgrimage and commerce, the Quraish would have gone to them and would have said, 'Muhammad is not only dividing his nation and his tribe; he is even dividing sons from fathers! What kind of a thing is this which incites the son to kill his father, the slave to kill his master, in every house and in every locality?"

"Another reason may have been that Allah Almighty knew that a great majority of those who persecuted and tortured the early Muslims would one day become the loyal soldiers of Islam, even its great leaders. Was not 'Umar Ibn al-Khattab one of them?

"Another reason may have been that the sense of honour of the Arabs, especially in a tribal framework, comes to the help of the person who is persecuted yet does not concede defeat, especially if the persecuted are honoured by the people. Several such incidents can be quoted to support this thesis. When Abu Bakr, who was an honourable man, left Makkah in order to migrate to some other place, Ibn al-Daghna could not bear it and restrained him from leaving because he considered it a disgrace to the Arabs; he offered Abu Bakr his own protection. The best example of such an incident is the tearing up of the contract under which the Banu Hashim were confined to the Valley of Abu Talib when the period of their hunger and privation seemed unreasonably long. This chivalry was a peculiarity of the Arabs, while in ancient 'civilizations' which were accustomed to seeing people humiliated, those who suffered and were persecuted were laughed at, ridiculed and treated with contempt, and the oppressor and the tyrant were respected.

"Another reason may have been that the Muslims were few in number and they lived only in Makkah, as the message of Islam had not reached other parts of Arabia or had reached only as hearsay. Other tribes considered it as a domestic quarrel of the Quraish; they were watching for the outcome of this struggle. Under these circumstances, if fighting had been allowed, this limited warfare would have resulted in the complete annihilation of the Muslims; even if they had killed a great number of their opponents, they would still have been completely annihilated. Idolatry would have continued and the dawn of the Islamic system would never have arrived and would never have reached its zenith, while Islam is revealed to be a practical way of life for all mankind.**"**

In the early Medinite period fighting was also prohibited. The reason for this was that the Prophet ﷺ had signed a pact with the Jews of Medina and with the unbelieving Arabs in and around Medina, an action which was necessary at this stage.

First, there was an open opportunity for preaching and persuasion. There was no political power to circumscribe this freedom; the whole population accepted the new Muslim state and agreed upon the leadership of the Prophet ﷺ in all political manners. In the pact it was agreed by all parties that no one would make a treaty of peace or declare war or establish relations with any outsider

without the express permission of the Prophet ﷺ. Thus, the real power in Medina was in the hands of Muslim leadership. The doors were also open for preaching Islam and there was freedom of belief.

Secondly, at this stage the Prophet ﷺ wanted to conserve all his efforts to combat the Quraish, whose relentless opposition was a great obstacle in spreading Islam to other tribes which were waiting to see the final outcome of the struggle between the two groups of the Quraish. That is why the Prophet ﷺ hastened to send raiding parties in various directions. The first such party was commanded by Hamza bin Abdul Muttalib, and it went out during the month of Ramadan, only six months after the *Hijrah* (migration)

After this, there were other raiding parties; one during the ninth month after Hijra, the next in the thirteenth month the third sixteen months after Hijra, and in the seventeenth month he sent a party under the leadership of Abdullah bin Jahash. This party encountered some resistance and some blood was shed. This occurred during the month of Rajab, which was considered a sacred month. The following verse of Chapter Baqarah refers mentions:

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِندَ اللّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ

"They ask you about the sacred month - about fighting therein. Say, 'Fighting therein is great (sin), but averting (people) from the way of Allah and disbelief in Him and (preventing access to) al-Masjid al-Haram and the expulsion of its people therefrom are greater (evil) in the sight of Allah. And fitnah (oppression) is greater than killing." [50]

During Ramadan of the same year, the Battle of Badr took place, and in Surah al- Anfal this battle was reviewed.

If this stage of the Islamic movement is viewed in proper perspective, then there is no room to say that the basic aim of the Islamic movement was '*defensive*' in the narrow sense which some people ascribe to it today, defeated by the attacks of the treacherous orientalists!

Those who look for causes of a defensive nature in the history of the expansion of Islam are caught by the aggressive attacks of the orientalists at a time when

[50] Surah al-Baqarah 2:217.

Muslims possess neither glory nor do they possess Islam. However, by Allah's grace, there are those who are standing firm on the issue that Islam is a universal declaration of the freedom of man on the earth from every authority except Allah's authority and that the religion ought to be purified for Allah; and they keep writing concerning the Islamic Jihad.

But the Islamic movement does not need any arguments taken from the literature, as it stands on the clear verses of the Qur'an:

فَلْيُقَاتِلْ فِي سَبِيلِ اللّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالآخِرَةِ وَمَن يُقَاتِلْ فِي سَبِيلِ اللّهِ
فَيُقْتَلْ أَو يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

"So let those fight in the cause of Allah who sell the life of this world for the Hereafter. And he who fights in the cause of Allah and is killed or achieves victory – We will bestow upon him a great reward.

وَمَا لَكُمْ لاَ تُقَاتِلُونَ فِي سَبِيلِ اللّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاء وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ
رَبَّنَا أَخْرِجْنَا مِنْ هَـــذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ
وَلِيًّا وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا

And what is (the matter) with you that you fight not in the cause of Allah and (for) the oppressed among men, women and children who say, 'Our Lord! Take us out of this city of oppressive people and appoint for us from Yourself a protector, and appoint for us from Yourself a helper'.

الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَـــذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن
لَّدُنكَ وَلِيًّا وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا

Those who believe fight in the cause of Allah, while those who disbelieve fight in the cause of taghut[51]. So fight against the allies of Satan. Indeed, the plot of Satan is ever weak." [52]

[51] False objects of worship or those transgressors who usurp the divine right of government.
[52] Surah an-Nisa 4: 74-76.

قُل لِّلَّذِينَ كَفَرُواْ إِن يَنتَهُواْ يُغَفَرْ لَهُم مَّا قَدْ سَلَفَ وَإِنْ يَعُودُواْ
فَقَدْ مَضَتْ سُنَّةُ الأَوَّلِينِ

"Say to those who have disbelieved (that) if they cease, what has previously occurred will be forgiven for them. But if they return (to hostility) – then the precedent of the former (rebellious) people has already taken place.

وَقَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلّه فَإِنِ انتَهَوْاْ
فَإِنَّ اللّهَ بِمَا يَعْمَلُونَ بَصِيرٌ

And fight them until there is no *fitnah* and (until) the religion, all of it, is for Allah. And if they cease - then indeed, Allah is Seeing of what they do.

وَإِن تَوَلَّوْاْ فَاعْلَمُواْ أَنَّ اللّهَ مَوْلاَكُمْ نِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ

But if they turn away - then know that Allah is your protector. Excellent is the protector, and Excellent is the helper." [53]

قَاتِلُواْ الَّذِينَ لاَ يُؤْمِنُونَ بِاللّهِ وَلاَ بِالْيَوْمِ الآخِرِ وَلاَ يُحَرِّمُونَ مَا حَرَّمَ اللّهُ وَرَسُولُهُ وَلاَ يَدِينُونَ دِينَ
الْحَقِّ مِنَ الَّذِينَ أُوتُواْ الْكِتَابَ حَتَّى يُعْطُواْ الْجِزْيَةَ عَن يَدٍ وَهُمْ صَاغِرُونَ

"Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth (i.e. Islam) from those who were given the Scripture – (fight) until they give the Jizyah (tax) willingly while they are humbled.

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللّهِ وَقَالَتْ النَّصَارَى الْمَسِيحُ ابْنُ اللّهِ ذَلِكَ قَوْلُهُم بِأَفْوَاهِهِمْ يُضَاهِؤُونَ
قَوْلَ الَّذِينَ كَفَرُواْ مِن قَبْلُ قَاتَلَهُمُ اللّهُ أَنَّى يُؤْفَكُونَ

The Jews say: 'Ezra is the Son of Allah', and the Christians say: 'The Messiah is the Son of Allah'. That is their statement from their mouths; they imitate the saying of those who disbelieved (before them). May Allah destroy them; how are they deluded?

[53] Surah al-Anfaal 8: 38-40.

اتَّخَذُواْ أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُواْ إِلاَّ لِيَعْبُدُواْ إِلَـــهًا وَاحِدًا لاَّ إِلَـــهَ إِلاَّ هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ

They have taken their rabbis and priests as lords besides Allah, and the Messiah, son of Mary; and they were commanded to worship none but Allah alone. There is no deity but He. Glory be to Hlm above what they associate with Him!

يُرِيدُونَ أَن يُطْفِؤُواْ نُورَ اللّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللّهُ إِلاَّ أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ

They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it." [54]

The reasons for Jihad which have been described in the above verses are these: to establish Allah's authority in the earth; to arrange human affairs according to the true guidance provided by Allah Almighty; to abolish all the Satanic forces and Satanic systems of life and to end the lordship of one man over others since all men are creatures of Allah and no one has the authority to make them his servants or to make arbitrary laws for them. These reasons are sufficient for proclaiming Jihad. However, one should always keep in mind that there is no compulsion in religion; that is, once the people are free from the lordship of men, the law governing civil affairs will be purely that of Allah, while no one will be forced to change his beliefs and accept Islam.

The Jihad of Islam is to secure complete freedom for every man throughout the world by releasing him from servitude to other human beings so that he may serve his Lord, who is One and who has no associates. This is in itself a sufficient reason for Jihad. These were the only reasons in the hearts of Muslim warriors (*Mujahideen*). If they had been asked the question "*Why are you fighting?*" none would have answered, "*My country is in danger; I am fighting for its defence*" or *"The Persians and the Romans have come upon us*" or *"We want to extend our dominion and want more spoils'.*

They would have answered the same as Rabati bin 'Amer, Huzaifa bin Muhsin and Mughira bin Shu'ba answered the Persian general Rustum when he asked them one by one during three successive days preceding the battle of Qadisiyyah, "*For what purpose have you come?*" Their answer was the same:

"*Allah Almighty has sent us to bring anyone who wishes from servitude to men into the service of Allah alone, from the narrowness of this world into the vastness of this world and the Here- after, and*

[54] Surah at-Tawbah 9: 29-32.

from the tyranny of religions into the justice of Islam. Allah raised a Messenger for this purpose to teach His creatures His way. If anyone accepts this way of life, we turn back and give his country back to him, and we fight with those who rebel until we are Shaheed (martyred) or become victorious."

These are the reasons inherent in the very nature of this religion. Similarly, its proclamation of universal freedom, its practical way of combating actual human conditions with appropriate methods, its developing new resources at various stages, is also inherent in its message from the very beginning - and not because of any threat of aggression against Islamic lands or against the Muslims residing in them. The reason for Jihad exists in the nature of its message and in the actual conditions it finds in human societies, and not merely in the necessity for defence, which may be temporary and of limited extent. A Muslim fights with his wealth and his person *'in the way of Allah'* for the sake of these values in which neither personal gain nor greed is a motive for him.

Before a Muslim steps into the battlefield, he has already fought a great battle within himself against Satan – against his own desires and ambitions, his personal interests and inclinations, the interests of his family and of his nation; against which is not from Islam; against every obstacle which comes into the way of worshipping Allah Almighty and the implementation of the Divine authority on earth, returning this authority to Allah Almighty and taking it away from the rebellious usurpers.

Those who say that Islamic Jihad was merely for the defence of the *'homeland of Islam'* diminish the greatness of the Islamic way of life and consider it less important than their *'homeland'*. This is not the Islamic point of view, and their view is a creation of the modern age and is completely alien to Islamic consciousness. What is acceptable to Islamic consciousness is its belief, the way of life which this belief prescribes, and the society which lives according to this way of life. The soil of the homeland has in itself no value or weight. From the Islamic point of view, the only value which the soil can achieve is because on that soil Allah's authority is established and Allah's guidance is followed; and thus it becomes a fortress for the belief, a place for its way of life to be entitled the *'homeland of Islam'*, a centre for the movement for the total freedom of man.

Of course, in that case the defence of the *'homeland of Islam'* is the defence of the Islamic beliefs, the Islamic way of life, and the Islamic community. However, its defence is not the ultimate objective of the Islamic movement of Jihad but is a means of establishing the Divine authority within it so that it becomes the headquarters for the movement of Islam, which is then to be carried

throughout the earth to the whole of mankind, as the object of this religion is all humanity and its sphere of action is the whole earth.

As we have described earlier, there are many practical obstacles in establishing Allah's rule on earth, such as the power of the state, the social system and traditions and, in general, the whole human environment. Islam uses force only to remove these obstacles so that there may not remain any wall between Islam and individual human beings, and so that it may address their hearts and minds after releasing them from these material obstacles, and then leave them free to choose to accept or reject it.

We ought not to be deceived or embarrassed by the attacks of the orientalists on the origin of Jihad, nor lose self-confidence under the pressure of present conditions and the weight of the great powers of the world to such an extent that we try to find reasons for Islamic Jihad outside the nature of this religion, and try to show that it was a defensive measure under temporary conditions. The need for Jihad remains, and will continue to remain, whether these conditions exist or not!

In pondering over historical events, we should not neglect the aspects inherent in the nature of this religion, its declaration of universal freedom, and its practical method. We ought not to confuse these with temporary needs of defence.

No doubt this religion must defend itself against aggressors. Its very existence in the form of a general declaration of the universal Lordship of Allah and of the freedom of man from servitude to any being other than Allah, and its organizing a movement under a new leadership other than the existing *Jahili* leadership, and its creating a distinct and permanent society based on the Divine authority and submission to One God, is sufficient cause for the surrounding *Jahili* society - which is based on human authority in some form or another - to rise against it for its own preservation and for the suppression of Islam. Clearly, under these conditions, the newly- organized Islamic community will have to prepare itself for defence. These conditions inevitably occur and come into existence simultaneously with the advent of Islam in any society. There is no question of Islam's liking or disliking such a situation, as the struggle is imposed upon Islam; this is a natural struggle between two systems which cannot co-exist for long. This is a fact which cannot be denied, and hence Islam has no choice but to defend itself against aggression.

But there is another fact which is much more important than this fact. It is in the very nature of Islam to take initiative for freeing the human beings throughout the earth from servitude to anyone other than Allah; and so it cannot be restricted within any geographic or racial limits, leaving all mankind on the whole earth in evil, in chaos and in servitude to lords other than Allah.

It may happen that the enemies of Islam may consider it expedient not to take any action against Islam, if Islam leaves them alone in their geographical boundaries to continue the lordship of some men over others and does not extend its message and its declaration of universal freedom within their domain. But Islam cannot agree to this unless they submit to its authority by paying Jizyah, which will be a guarantee that they have opened their doors for the preaching of Islam and will not put any obstacle in its way through the power of the state.

This is the character of this religion and this is its function, as it is a declaration of the Lordship of Allah and the freedom of man from servitude to anyone other than Allah, for all people. There is a great difference between this concept of Islam and the other, which considers it confined to geographical and racial limits, and does not take any action except out of fear of aggression. In the latter case, all its inherent dynamism is lost.

To understand the dynamism of Islam with clarity and depth, it is necessary to remember that Islam is a way of life for men prescribed by Allah Almighty. It is not a man-made system, nor an ideology of a group of people, nor a way of life peculiar to a given race. We cannot talk about external reasons for Jihad unless we overlook this great truth and unless we forget that the fundamental question here is the sovereignty of Allah and the obedience of His creatures; it is impossible for a person to remember this great truth and still search for other reasons for Islamic Jihad.

The true estimate of the difference between the concept that war was forced upon Islam by *Jahiliyyahh* because its very nature demanded that *Jahili* societies would attack it, and the concept that Islam takes the initiative and enters into this struggle, cannot be made in the early stages of its movement.

In the early stages of the Islamic movement it is difficult to discriminate between these two concepts, because in either case Islam will have to do battle. However, in the final stages, when the initial battles are won, the two concepts make a great difference-a great difference in understanding the purposes and the significance of the Islamic message. And here lies the danger.

There is also a great difference in the idea that Islam is a divinely ordained way of life and in the idea that it is a geographically bounded system. According to the first idea, Islam came into this world to establish *Shari'ah* on Allah's earth, to invite all people toward the worship of Allah, and to make a concrete reality of its message in the form of a Muslim community in which individuals are free from servitude to men and have gathered together under servitude to Allah Almighty and follow only the *Shari'ah* of Allah. This Islam has a right to remove all those obstacles which are in its path so that it may address human reason and intuition with no interference and opposition from political systems. According to the second idea, Islam is merely a national system which has a right to take up arms only when its homeland is attacked.

In the case of either concept, Islam has to strive and to struggle; but its purposes and its results are entirely different, both conceptually and practically.

Indeed, Islam has the right to take the initiative. Islam is not a heritage of any particular race or country; this is Allah's religion and it is for the whole world. It has the right to destroy all obstacles in the form of institutions and traditions which limit man's freedom of choice. It does not attack individuals nor does it force them to accept its beliefs; it attacks institutions and traditions to release human beings from their poisonous influences, which distort human nature and which curtail human freedom. It is the right of Islam to release mankind from servitude to human beings so that they may serve Allah alone, to give practical meaning to its declaration that Allah is the true Lord of all and that all men are free under Him.

According to the Islamic concept and in actuality, Allah's rule on earth can be established only through the Islamic system, as it is the only system ordained by Allah Almighty for all human beings, whether they be rulers or ruled, black or white, poor or rich, ignorant or learned. Its law is uniform for all, and all human beings are equally responsible within it. In all other systems, human beings obey other human beings and follow man-made laws. Legislation is a Divine attribute; any person who concedes this right to such a claimant, whether he considers him Divine or not, has accepted him as Divine.

Islam is not merely a belief, so that it is enough merely to preach it. Islam, which is a way of life, takes practical steps to organize a movement for freeing man. Other societies do not give it any opportunity to organize its followers according to its own method, and hence it is the duty of Islam to annihilate all such systems, as they are obstacles in the way of universal freedom. Only in this

manner can the way of life be wholly dedicated to Allah, so that neither any human authority nor the question of servitude remains, as is the case in all other systems which are based on man's servitude to man. Those of our contemporary Muslim scholars who are defeated by the pressure of current conditions and the attacks of treacherous orientalists do not subscribe to this characteristic of Islam. The orientalists have painted a picture of Islam as a violent movement which imposed its belief upon people by the sword. These vicious orientalists know very well that this is not true, but by this method they try to distort the true motives of Islamic Jihad. But our Muslim scholars, these defeated people, search for reasons of defensive with which to negate this accusation. They are ignorant of the nature of Islam and of its function, and that it has a right to take the initiative for human freedom.

These research scholars, with their defeated mentality, have adopted the Western concept of *'religion'*, which is merely a name for *'belief'* in the heart, having no relation to the practical affairs of life, and therefore they conceive of religious war as a war to impose belief on peoples' hearts.

But this is not the case with Islam, as Islam is the way of life ordained by Allah Almighty for all mankind, and this way establishes the Lordship of Allah alone - that is, the *Haakimiyah* (sovereignty) of Allah - and orders practical life in all its daily details. Jihad in Islam is simply a name for striving to make this system of life dominant in the world. As far as belief is concerned, it clearly depends upon personal opinion, under the protection of a general system in which all obstacles to freedom of personal belief have been removed. Clearly this is an entirely different matter and throws a completely new light on the Islamic Jihad.

Thus, wherever an Islamic community exists which is a concrete example of the divinely ordained system of life, it has a God-given right to step forward and take control of the political authority so that it may establish the *Shari'ah* on earth, while it leaves the matter of belief to individual conscience. When Allah Almighty restrained Muslims from Jihad for a certain period, it was a question of strategy rather than of principle; this was a matter pertaining to the requirements of the movement and not to belief. Only in the light of this explanation can we understand those verses of the Holy Qur'an which are concerned with the various stages of this movement. In reading these verses, we should always keep in mind that one of their meanings is related to the particular stages of the development of Islam, while there is another general meaning which is related to the unchangeable and eternal message of Islam. We should not confuse these two aspects.

CHAPTER 5

LA ILAHA ILLA ALLAH

THE METHODOLOGY OF THE LIFE OF ISLAM

'La ilaha illa Allah"- is the first part the Islamic declaration of faith, meaning that there is no deity worthy of worship except Allah; *"Muhammadar Rasul Allah"* -Muhammad is the Messenger of Allah - is the second part, meaning that this worship is to be carried out according to the teaching of the Prophet ﷺ.

A believing Muslim is one into whose heart this declaration has penetrated completely, as the other pillars of Islam and articles of faith are derivatives of it. Thus, belief in angels and Allah's Books and Allah's Messengers and the *Akhirah* (life hereafter) and *al-Qadr* (the measurement of good and evil), and *al-Salah* (prayers), *as-Siyam* (fasting), *al-Zakah* (charity) and *al-Hajj* (pilgrimage), and the limits set by Allah of permissible and forbidden things, human affairs, laws, Islamic moral teachings, and so on, are all based on the foundation of worship of Allah, and the source of all these teachings is the person of the Prophet ﷺ through whom Allah has revealed to us.

A Muslim community is that which is a practical interpretation of the declaration of faith and all its characteristics; and the society which does not translate into practice this faith and its characteristics is not a Muslim society. Thus the declaration of faith provides the foundation for a complete system of life for the Muslim community in all its details. This way of life cannot come into being without securing this foundation first. Similarly, if the system of life is constructed on some other foundation, or if other sources are mixed with this foundation, then that community cannot be considered Islamic. Allah Almighty says:

إِنِ الْحُكْمُ إِلاَّ لِلّهِ أَمَرَ أَلاَّ تَعْبُدُواْ إِلاَّ إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ

"…..Legislation (hukm) is not but for Allah. He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know." [55]

[55] Surah Yusuf 12:40.

مَّنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللّهَ وَمَن تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

"He who obeys the Messenger has obeyed Allah; but those who turn away – We have not sent you over them as a guardian" [56]

This concise and decisive declaration guides us in the basic questions of our religion and in its practical movement. First, it guides us to the nature of the Muslim community; second, it shows us the method of constructing such a community; third, it tells us how to confront *Jahili* societies; and fourth, it determines the method by which Islam changes the conditions of human life. All these problems have always been and will remain of great importance in the various stages of the Islamic movement.

The distinctive feature of a Muslim community is this: that in all its affairs it is based on worship of Allah alone. The declaration of faith expresses this principle and determines its character; in beliefs, in devotional acts, and in rules and regulations this declaration takes a concrete form.

A person who does not believe in the oneness of Allah, does not worship Allah alone.

وَقَالَ اللّهُ لاَ تَتَّخِذُواْ إِلـــهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلهٌ وَاحِدٌ فَإِيَّايَ فَارْهَبُونِ

"And Allah has said, 'Do not take for yourselves two deities. He (i.e., Allah) is but one God; so fear only Me.'

وَلَهُ مَا فِي الْسَّمَاوَاتِ وَالأَرْضِ وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللّهِ تَتَّقُونَ

And to Him belongs whatever is in the heavens and the earth, and to Him is (due) worship constantly. Then is it other than Allah that you fear?' [57]

Anyone who performs devotional acts before someone other than Allah - in addition to Him or exclusively - does not worship Allah alone.

قُلْ إِنَّ صَلاَتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلّهِ رَبِّ الْعَالَمِينَ

"Say, 'Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds.

---

[56] Surah an-Nisa 4:80.

[57] Surah an-Nahl 16:51-52.

لاَ شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَاْ أَوَّلُ الْمُسْلِمِينَ

Nor partner has He. And this I have been commanded, and I am the first (among you) of the Muslims." [58]

Anyone who derives laws from a source other than Allah Almighty, in a way other than what He taught us through the Prophet ﷺ does not worship Allah alone.

أَمْ لَهُمْ شُرَكَاء شَرَعُوا لَهُم مِّنَ الدِّينِ مَا لَمْ يَأْذَن بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَقُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

"Or have they partners (i.e. other deities) who have ordained for them a religion to which Allah has not consented? But if not for the decisive word, it would have been concluded between them. And indeed, the wrongdoers will have a painful punishment." [59]

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا

"….and whatever the Messenger has given you – take; and what he has forbidden you – refrain….." [60]

This is the Muslim society. In this society, the beliefs and ideas of individuals, their devotional acts and religious observances, and their social system and their laws, are all based on submission to Allah alone. If this attitude is eliminated from any of these aspects, the whole of Islam is eliminated, as the first pillar of Islam - that is, the declaration, *'there is no deity worthy of worship except Allah, and Muhammad is the Messenger of Allah'* - becomes eliminated.

Thus, and only thus, can this group become a Muslim group and the community which it organises be Muslim. Before adopting this purity of attitude no group can be a Muslim group, and before organizing its system of life on this principle no society can be a Muslim society. The reason for this is that the first principle on which Islam is based, that is *"La ilaha illa Allah, Muhammadar Rasul Allah"*, is not established in respect to both its parts.

It is necessary, therefore, before thinking of establishing the Islamic social system and organizing a Muslim community, that one should give attention to

---

[58] Surah al-An'aam 6: 162-163.
[59] Surah ash-Shura 42:21.
[60] Surah al-Hashr 59:7.

purifying the hearts of people from the worship of anyone other than Allah, in the way we have described above. Only those whose hearts are so purified will come together to make a group, and only such a group of people, whose beliefs and concepts, whose devotional acts and laws, are completely free of servitude to anyone other than Allah can start a Muslim community. Anyone who wants to live an Islamic life will automatically enter into this community, and his belief, his acts of worship and the laws which he follows, will also be purified for Allah alone. In other words, he will be an embodiment of *"La ilaha illa Allah, Muhammadar Rasul Allah"*.

This was the manner in which the first Muslim group was formed which eventually developed into the first Muslim community. This is the only way in which any Muslim group is started and a Muslim community comes into being.

A Muslim community can come into existence only when individuals and groups of people reject servitude to anyone except Allah Almighty - in addition to Him or exclusively - and come into submission to Allah Almighty, Who has no associates, and decide that they will organize their scheme or life on the basis of this submission. From this a new community is born, emerging from within the old *Jahili* society which immediately confronts it with a new belief and a new way of life based on this belief, presenting a concrete embodiment of the creed, "There is no deity worthy of worship except Allah, and Muhammad is the Messenger of Allah".

The old *Jahili* society may become submerged into the new Islamic society or it may not, and it may make peace with the Muslim society or may fight it. However, history tells us that the *Jahili* society chooses to fight and not to make peace, attacking the vanguard of Islam at its very inception, whether it be a few individuals or whether it be groups, and even after this vanguard has become a well-established community. From Nuh to Muhammad, peace be on them, without exception, this has been the course of events at every Islamic call.

It is clear, then, that a Muslim community cannot be formed or continue to exist until it attains sufficient power to confront the existing *Jahili* society. This power must be at all levels; that is to say, the power of belief and concept, the power of training and moral character, the power to organize and sustain a community, and such physical power as is necessary, if not to dominate, at least to hold itself against the onslaught of the *Jahili* society.

But what is the *Jahili* society, and by what method does Islam confront it?

The *Jahili* society is any society other than the Muslim society; and if we want a more specific definition, we may say that any society is a *Jahili* society which does not dedicate itself to submission to Allah alone, in its beliefs and ideas in its observances of worship, and in its legal regulations.

According to this definition, all the societies existing in the world today are *Jahili*. Included among these is the communist society, first because it denies the existence of Allah Most High and believes that the universe was created by 'matter' or by 'nature', while all man's activities and his history has been created by 'economics' or 'the means of production'; second, because the way of life it adopts is based on submission to the Communist Party and not to Allah Almighty. A proof of this is that in all communist countries the Communist Party has full control and leadership.

Furthermore, the practical consequence of this ideology is that the basic needs of human beings are considered identical with those of animals - that is: food and drink, clothing, shelter and sex. It deprives people of their spiritual needs, which differentiate human beings from animals. Foremost among these is belief in Allah Almighty and the freedom to adopt and to proclaim this faith. Similarly, it deprives people of their freedom to express individuality, which is a very special human characteristic. The individuality of a person is expressed in various ways, such as private property, the choice of work and the attainment of specialization in work, and expression in various art forms; and it distinguishes him from animals or from machines. The communist ideology and the communist system reduce the human being to the level of an animal or even to the level of a machine.

All idolatrous societies are also among the *Jahili* societies. Such societies are found in India, Japan, the Philippines and Africa. Their *Jahili* character consists first of the fact that they believe in other gods besides Allah Almighty, in addition to Him or without Him; second, they have constructed an elaborate system of devotional acts to propitiate these deities. Similarly, the laws and regulations which they follow are derived from sources other than Allah and His Law, whether these sources be priests or astrologers or magicians, the elders of the nation, or the secular institutions which formulate laws without regard to the Law of Allah, and which attain absolute authority in the name of the nation or a party or on some other basis, while absolute authority belongs to Allah alone, and this can be brought into action only in the way shown to us by the Prophets of Allah.

All Jewish and Christian societies today are also *Jahili* societies. They have distorted the original beliefs and ascribe certain attributes of Allah to other beings. This association with Allah Almighty has taken many forms, such as Allah Almighty having a son or the Trinity; sometimes it is expressed in a concept of Allah which is remote from the true reality of Allah Almighty.

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللّهِ وَقَالَتْ النَّصَارَى الْمَسِيحُ ابْنُ اللّهِ ذَلِكَ قَوْلُهُم بِأَفْوَاهِهِمْ يُضَاهِؤُونَ قَوْلَ الَّذِينَ كَفَرُواْ مِن قَبْلُ قَاتَلَهُمُ اللّهُ أَنَّى يُؤْفَكُونَ

The Jews say: 'Ezra is the Son of Allah', and the Christians say: 'The Messiah is the Son of Allah'. That is their statement from their mouth; they imitate the saying of those who disbelieved (before them). May Allah destroy them; how are they deluded? [61]

لَّقَدْ كَفَرَ الَّذِينَ قَالُواْ إِنَّ اللّهَ ثَالِثُ ثَلاَثَةٍ وَمَا مِنْ إِلَـهٍ إِلاَّ إِلَـهٌ وَاحِدٌ وَإِن لَّمْ يَنتَهُواْ عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُواْ مِنْهُمْ عَذَابٌ أَلِيمٌ

"They have certainly disbelieved who say, 'Allah is the third of three'. And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment.' [62]

وَقَالَتِ الْيَهُودُ يَدُ اللّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُواْ بِمَا قَالُواْ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاء

"And the Jews say, 'The hand of Allah is chained.' Chained are their hands, and cursed are they for what they say. Rather, both His hands are extended; He spends however He wills……" [63]

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاء اللّهِ وَأَحِبَّاؤُهُ قُلْ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُم بَلْ أَنتُم بَشَرٌ مِّمَّنْ خَلَقَ

"But the Jews and the Christians say, 'We are the children of Allah and His beloved.' Say, 'Then why does He punish you for your sins?' Rather, you are human beings among those He has created……" [64]

---

[61] Surah at-Tawbah 9:30.
[62] Surah al-Maidah 5:73.
[63] Surah al-Maidah 5 :64.
[64] Surah al-Maidah 5:18.

These societies are *Jahili* also because their forms of worship their customs and manners are derived from their false and distorted beliefs. They are also *Jahili* societies because their institutions and their laws are not based on submission to Allah alone. They neither accept the rule of Allah Almighty nor do they consider Allah's commandments as the only valid basis of all laws; on the contrary, they have established assemblies of men which have absolute power to legislate laws, thus usurping the right which belongs to Allah alone. At the time of Revelation, the Qur'an classified them among those who associate others with Allah Almighty, as they had given their priests and rabbis the authority to devise laws in whatever way they pleased.

اتَّخَذُواْ أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُواْ إِلاَّ لِيَعْبُدُواْ إِلَـــهًا وَاحِدًا لاَّ إِلَـــهَ إِلاَّ هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ

"They have taken their rabbis and priests as lords other than Allah, and the Messiah, son of Mary; and they were commanded to worship none but One Allah. There is no God but He, glory be to Him above what they associate with Him!" [65]

These people did not consider their priests or rabbis as divine, nor did they worship them; but they gave them the authority to make laws, obeying laws which were made by them not permitted by Allah Almighty. If at that time the Qur'an called them associates of others with Allah and rejecters of truth then today they are also the same, because today this authority is not in the hands of priests and rabbis but in the hands of individuals chosen from among themselves.

Lastly, all the existing so-called *'Muslim'* societies are also *Jahili* societies.

We classify them among *Jahili* societies not because they believe in other deities besides Allah or because they worship anyone other than Allah, but because their way of life is not based on submission to Allah alone. Although they believe *Tawhid* (monotheism), still they have relegated the legislative attribute of Allah Almighty to others and submit to this authority, and from this authority they derive their systems, their traditions and customs, their laws, their values and standards, and almost every practice of life.

[65] Surah at-Tawbah 9:31.

Allah Most High says concerning the rulers:

وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللّهُ فَأُوْلَـئِكَ هُمُ الْكَافِرُونَ

"……..And whoever does not judge by what Allah has revealed, then it is those who are the disbelievers." [66]

and concerning the ruled:

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُواْ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُواْ إِلَى الطَّاغُوتِ وَقَدْ أُمِرُواْ أَن يَكْفُرُواْ بِهِ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلاَلاً بَعِيدًا

"Have you not seen those who claim to have believed in what was revealed to you, (O Muhammed), and what was revealed before you? They wish to refer legislation to *taghut*, while you were commanded to reject it; And Satan wishes to lead them far astray" [67]

فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّىَ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لاَ يَجِدُواْ فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُواْ تَسْلِيمًا

"But no, by your Lord, they will not (truly) believe until they make you (O Muhammed), judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in (full, willing) submission." [68]

Before this, Allah Almighty accused the Jews and Christians of committing *Shirk*, (association of other gods with Allah), of *Kufr* (unbelief) and of taking priests and rabbis as lords in addition to Allah Almighty, only because they had given certain rights and privileges to their priests and rabbis, which today those who call themselves 'Muslims' have given to some people among themselves. This action of the Jews and Christians was considered by Allah Almighty in the same category of *Shirk* as that of the Christians making Jesus into the son of Allah and worshipping him. The latter is a rebellion against the Oneness of Allah, while the former is a rebellion against His prescribed way of life and a denial of *"There is no other deity worthy of worship except Allah."*

---

[66] Surah al-Maaidah 5:44.
[67] Surah an-Nisa 4:60.
[68] Surah an-Nisa 4:65.

Among Muslim societies, some openly declare their 'secularism' and negate all their relationships with the religion; some others pay respect to the religion only with their mouths, but in their social life they have completely abandoned it. They say that they do not believe in the 'Unseen' and want to construct their social system on the basis of 'science', as science and the Unseen are contradictory! This claim of theirs is mere ignorance, and only ignorant people can talk like this. There are some other societies which have given the authority of legislation to others besides Allah Almighty; they make whatever laws they please and then say, *"This is the Shari'ah of Allah*". All these societies are the same in one respect, that none of them is based on submission to Allah alone.

After explaining these facts, the position of Islam in relation to all these *Jahili* societies can be described in one sentence: it considers all these societies unIslamic and illegal.

Islam does not look at the labels or titles which these societies have adopted; they all have one thing in common, and that is that their way of life is not based on complete submission to Allah alone. In this respect they share the same characteristic with a polytheistic society: the characteristic of *Jahiliyyahh*.

We have now come to the last of the points mentioned in the beginning of this chapter, and that point concerns the method which Islam adopts - today, tomorrow or in the remote future - in confronting actual human conditions. This method has been described in our discussion on the nature of the Muslim society, which is, in summary, that a Muslim society bases all its decisions on submission to Allah alone.

After defining this nature, we can immediately answer the following question: What is the principle on which human life ought to be based: Allah's religion and its system of life, or some man-made system?

Islam answers this question in a clear-cut and unambiguous manner: The only principle on which the totality of human life is to be based is Allah's religion and its system of life. If this principle is absent, the very first pillar of Islam, which is, bearing witness to "*La ilaha illa Allah, Muhammadar Rasul Allah*"-will not be established nor its real influence felt. Unless this principle is accepted without any question and followed faithfully, the complete submission to Allah Almighty as taught by the Messenger of Allah ﷺ cannot be fulfiled.

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا

"….and whatever the Messenger has given you – take; and what he has forbidden you – refrain from it….." [69]

Furthermore, Islam asks: "*Do you know better, or does Allah*?" and then answers it: "*Allah knows and, you do not know*", and "*You have been given only a little of the (true) knowledge*."

The One Who knows, Who has created man, and Who is his Sustainer must be the *Ruler*, and His religion ought to be the way of life, and man should return to Him for guidance. As far as man-made theories and religions are concerned, they become outmoded and distorted, as they are based on the knowledge of men - those who do not know, and to whom only a little of the true knowledge is given.

Allah's religion is not a maze nor is its way of life a fluid thing, as the second part of the declaration of faith, "Muhammad is the Messenger of Allah", clearly limits it. It is bounded by those principles which have come from the Messenger of Allah ﷺ. If there is a clear text available from the Qur'an or from him, then that will be decisive and there will be no room for *Ijtihad* (analogical judgement). If no such clear judgement is available, then the time comes for *Ijtihad* - and that according to well-defined principles which are consistent with Allah's religion and not merely following opinions or desires.

يَا أَيُّهَا الَّذِينَ آمَنُواْ أَطِيعُواْ اللّهَ وَأَطِيعُواْ الرَّسُولَ وَأُوْلِي الأَمْرِ مِنكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللّهِ وَالْيَوْمِ الآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلاً

"O you who have believed, obey Allâh and obey the Messenger, and those in authority among you. And if you disagree over anything, refer it to Allâh and His Messenger, if you should believe in Allâh and the Last Day. That is the best (way) and best in result." [70]

The principles of *Ijtihad* and deduction are well known and there is no vagueness or looseness in them. No one is allowed to devise a law and say that it is according to the Law of Allah unless it is declared that Allah is the Legislator, and that the source of authority is Allah Himself and not some

[69] Surah al-Hashr 59:7.
[70] Surah an-Nisa 4:59.

nation or party or individual, and a sincere attempt is made to find out the will of Allah Almighty through reference to His Book and the teachings of His Messenger ﷺ. But this right cannot be delegated to a person or persons who want to establish authority by taking the name of Allah, as was the case in Europe under the guise of 'the Church'. There is no 'Church' in Islam; no one can speak in the name of Allah except His Messenger ﷺ. There are clear injunctions which define the limits of the Divine Law, the *Shari'ah*.

"Al-din lil-waq'i" ("the religion is for living") is a statement which is quite misunderstood and which is being used in a wrong sense. Certainly this religion is for living, but for what kind of life? This religion is for a life which is based on its principles, which is developed according to its methods. This life is completely harmonious with human nature and satisfies all human needs, needs which are determined only by the One Who creates and Who knows His creatures:

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

"Does He not know those whom He created? While He is the Subtle, the All-Acquainted." [71]

It is not the function of religion to provide justification whatever kind of life someone is leading and to bring an authority which he can use to justify his actions. Religion is to be a criterion, to approve what is good and to discard what is evil. If the whole system of life is against the religion, then its function is to abolish this system and to construct a new one. This is the meaning, according to Islam, of the saying "religion is for living"; one ought to understand this with its correct meaning.

The question may be asked, "Is not the good of mankind the criterion for solving actual problems?" But again we will raise the question which Islam raises itself, and which it answers; that is, *"Do you know better, or Allah?" and, "Allah knows, and you do not know."*

The good of mankind is inherent in the *Shari'ah* (divine laws) sent down by Allah Almighty to the Prophet ﷺ which have come to us through his life. If at any time men think that their good is in going against what Allah Almighty has legislated, then first of all, they are deluded in their thinking.

---

[71] Surah al-Mulk 67:14.

إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنفُسُ وَلَقَدْ جَاءهُم مِّن رَّبِّهِمُ الْهُدَى

"…..they follow not except assumption and what (their) souls desire, and there has already come to them from their Lord guidance.

أَمْ لِلْإِنسَانِ مَا تَمَنَّى

Or is there for man whatever he wishes?

فَلِلَّهِ الْآخِرَةُ وَالْأُولَى

Rather, to Allâh belongs the Hereafter and the first (life)." [72]

Second, they are unbelievers. It is not possible for a person to declare that in his opinion good lies in going against what Allah Almighty has legislated and simultaneously be a follower of this religion, or be considered its scholar, even for a single moment.

[72] Surah an-Najm 53: 23-25.

CHAPTER 6

THE UNIVERSAL LAW

Islam constructs its foundation of belief and action on the principle of total submission to Allah alone. Its beliefs, forms of worship and rules of life are uniformly an expression of this submission and are a practical interpretation of the declaration that there is no deity worthy of worship except Allah. The details of life are derived from the *Sunnah* of the Messenger of Allah ﷺ and are a practical consequence of the declaration that '*Muhammad is the Messenger of Allah'*.

Islam builds its entire structure in such a way that these two parts of the declaration determine its system and its characteristics. When Islam builds its structure in this manner, giving it a separate and unique position among all other systems known to man, then Islam actually becomes harmonious with the universal law, which is operative not only in human existence, but throughout the whole universe as well.

According to the Islamic concept, the whole universe has been created by Allah Almighty. The universe came into existence when Allah Almighty willed it, and then He ordained certain natural laws which it follows and according to which all its various parts operate harmoniously:

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَن نَّقُولَ لَهُ كُن فَيَكُونُ

"Indeed, Our word to a thing when We intend it is but that We say to it, 'Be' and it is." [73]

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُ تَقْدِيرًا

"He to whom belongs the dominion of the heavens and the earth and who has not taken a son nor a partner in dominion and has created each thing and determined it with (precise) determination." [74]

---

[73] Surah an-Nahl 16:40.
[74] Surah al-Furqan 25:2.

Behind this universe there is a will which administers it, a Power which moves it, a Law which regulates it. This Power keeps a balance between the various parts of the universe and controls their motions; thus they neither collide with each other; nor is there any disturbance in their system; nor do their regular motions come to a sudden stop; nor do they become disorganized. This will continue as long as the Divine will wishes it to continue. The whole universe is obedient to Allah's Will, His Power and His Authority; it is not possible for it to disobey the Divine Will and its ordained law for a single moment. Due to this obedience and submission, the universe continues to go on in a harmonious fashion, and no destruction or dispersion or disturbance can enter into it unless Allah Almighty wills it.

إِنَّ رَبَّكُمُ اللّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلاَ لَهُ الْخَلْقُ وَالأَمْرُ تَبَارَكَ اللّهُ رَبُّ الْعَالَمِينَ

"Indeed, your Lord is Allah who created the heavens and the earth in six days and then established Himself upon the Throne. He covers the night with the day, (another night) chasing it rapidly; and (He created) the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, the Lord of the worlds." [75]

Man is a part of the universe; the laws which govern human nature are no different from the laws governing the universe. Allah is the Creator of the universe as well as of man. Man's body is made of earthly material, yet Allah Almighty has bestowed upon him certain characteristics which make him more than the earth from which he is made; Allah Almighty provides for him according to a measure. In his bodily functions, man involuntarily follows the same laws of nature as other creatures. His creation is according to the will of Allah rather than of his father and mother. The father and mother are able to come together; yet they are not able to transform a sperm into a human being.

Man is born according to the method of development and the method of birth which Allah Almighty has prescribed for him: he breathes Allah's air in the quantity and fashion prescribed by Allah; he has feelings and understanding, he experiences pain, becomes hungry and thirsty, eats and drinks - in short, he has to live according to the laws of Allah and he has no choice in the matter. In this respect there is no difference between him and other inanimate or animate

[75] Surah al-A'raf 7:54.

objects of the universe. All unconditionally submit to the Will of Allah and to the laws of His creation.

He Who has created the universe and man, and Who made man obedient to the laws which also govern the universe, has also prescribed a *Shari'ah* for his voluntary actions. If man follows this law, then his life is in harmony with his own nature. From this point of view, this *Shari'ah* is also a part of that universal law which governs the entire universe, including the physical and biological aspects of man.

Each word of Allah, whether it is an injunction or a prohibition, a promise or an admonition, a rule or guidance, is a part of the universal law and is as accurate and true as any of the laws known as the "laws of nature" - the Divinely - ordained laws for the universe - which we find to be operative every moment according to what Allah Almighty has prescribed for them from the dawn of creation.

Thus the *Shari'ah* which Allah Almighty has given to man to organize his life is also a universal law, as it is related to the general law of the universe and is harmonious with it. This obedience to the *Shari'ah* becomes a necessity for human beings so that their lives may become harmonious and in tune with the rest of the universe; not only this, but the only way in which harmony can be brought about between the physical laws which are operative in the biological life of a man and the moral laws which govern his voluntary actions is solely through obedience to the *Shari'ah*. Only in this way does man's personality, internal and external, become integrated.

Man cannot understand all the laws of the universe, nor can he comprehend the unity of this system; he cannot even understand the laws which govern his own person, from which he cannot deviate by a hair's breadth. Thus he is incapable of making laws for a system of life which can be in complete harmony with the universe or which can even harmonize his physical needs with his external behaviour. This capability belongs solely to the Creator of the universe and of men, Who not only controls the universe but also human affairs, and Who implements a uniform law according to His will.

This obedience to the *Shari'ah* of Allah is necessary for the sake of this harmony, even more necessary than the establishment of the Islamic belief, as no individual or group of individuals can be truly Muslim until they wholly submit to Allah alone in the manner taught by the Messenger of Allah ﷺ thus

testifying by their actions that there is *'no deity worthy of worship except Allah and that Muhammad is Allah's Messenger.'*

Total harmony between human life and the law of the universe is entirely beneficial for mankind, as this is the only guarantee against any kind of discord in life. Only in this state will they be at peace with themselves and at peace with the universe, living in accord with its laws and its movements. In the same way, they will have peace of mind, as their actions will agree with their true natural demands, with no conflict between the two. Indeed, the *Shari'ah* of Allah harmonizes the external behaviour of man with his internal nature in an easy way. When a man makes peace with his own nature, peace and cooperation among individuals follow automatically, as they all live together under one system, which is a part of the general system of the universe.

Thus, blessings fall on all mankind, as this way leads in an easy manner to the knowledge of the secrets of nature, its hidden forces, and the treasures concealed in the expanses of the universe. Man uses these for the benefit of all mankind, under the guidance of the *Shari'ah* of Allah, without any conflict or competition.

In contrast to the *Shari'ah* of Allah are men's whims:

وَلَوِ اتَّبَعَ الْحَقُّ أَهْوَاءهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَن فِيهِنَّ بَلْ أَتَيْنَاهُم بِذِكْرِهِمْ فَهُمْ عَن ذِكْرِهِم مُّعْرِضُونَ

"But if the Truth (i.e., Allah) had followed their inclinations, the heavens and earth and whoever is in them would have been ruined. Rather, We have brought them their message, but they, from their message, are turned away." [76]

From this we come to know that the truth is one and not many. It is the foundation of this religion, the heavens and earth are based upon it, all the affairs of this world and of the next are settled by it, man will be accountable to Allah Almighty on the basis of it, and those who deviate from the truth are punished by it, and people will be judged by Allah according to it. Truth is indivisible, and it is the name of that general law which Allah Almighty has ordained for all affairs; and everything in existence either follows it or is punished by it.

[76] Surah al-Mu'minoon 23:71.

لَقَدْ أَنزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ

“We have certainly sent down to you a Book(i.e. the Qur’an) in which is your mention. Then will you not reason?

وَكَمْ قَصَمْنَا مِن قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ

And how many a city which was unjust have We shattered and produced after it another people.

فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُم مِّنْهَا يَرْكُضُونَ

And when they (i.e., its inhabitants) perceived Our punishment, at once they fled from it.

لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَمَسَاكِنِكُمْ لَعَلَّكُمْ تُسْأَلُونَ

(Some angels said), 'Do not flee but return to where you were given luxury and to your homes – perhaps you will be questioned.’

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ

They said: ‘Woe to us! Indeed, we were wrongdoers.’

فَمَا زَالَت تِّلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ

And that declaration (i.e cry) of theirs did not cease until We made them (as) a harvest (mowed down), extinguished (like a fire).

وَمَا خَلَقْنَا السَّمَاء وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ

We did not create the heavens and the earth and whatsoever is between them in mere play.

لَوْ أَرَدْنَا أَن نَّتَّخِذَ لَهْوًا لَّاتَّخَذْنَاهُ مِن لَّدُنَّا إِن كُنَّا فَاعِلِينَ

Had We intended to take a diversion, We could have taken it from (what is) with Us – if (indeed) We were to do so.

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ

Rather, We dash the truth upon falsehood, and it destroys it, and thereupon it departs. And for you is destruction from that which you describe.

وَلَهُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ عِندَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ

To Him belongs whoever is in the heavens and the earth. And those near Him (i.e. the angels) are not prevented by arrogance from His worship, nor do they tire.

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ

They exalt (Him) night and day (and) do not slacken." [77]

Human nature in its depths has full awareness of this truth. Man's form and body, and the organization of the vast universe around him, reminds him that this universe is based on truth, and truth is its essence, and it is related to a central law which sustains it. Thus, there is no disturbance in it, no conflict between its parts; it does not move at random, nor does it depend on chance, nor is it devoid of an overall plan; neither is it a sport in the hands of human caprices, but runs smoothly on a precise, detailed and prescribed course. Conflict begins when man deviates from the truth which is hidden in the depths of his own nature, under the influence of his desires, and when he follows laws based on his own opinions instead of following Allah's commandments. Instead of submitting to his True Master along with the rest of the universe, he rebels and revolts.

When this conflict between man and his own nature, and man and the universe, spreads to human groups, nations and races, then all the forces and resources of the universe are utilized not for the benefit of all mankind, but for its destruction and for violence against others.

It becomes clear from the above discussion that the purpose of the establishment of Allah's law on earth is not merely for the sake of the next world. This world and the next world are not two separate entities, but are stages complementary to each other. The law given by Allah Almighty not only harmonizes these two stages but also harmonizes human life with the general law of the universe. Thus, when harmony between human life and the universe ensues, its results are not postponed for the next world but are operative even in this world. However, they will reach their perfection in the Hereafter.

This, then, is the foundation of the Islamic concept of the universe and of human life as a part of this universe. By its very nature, this concept is different

[77] Surah al-Anbiya 21: 10-20.

from all other concepts known to mankind. This is why this concept implies certain responsibilities and obligations which are not found in other concepts of life.

According to this concept, obedience to the *Shari'ah* of Allah is actually a consequence of the need to harmonize human life with that law which is operative within man himself and in the rest of the universe. This need demands that the law which governs the social affairs of human beings should be in accordance with the general law of the universe; it demands that man submit to Allah alone, with the rest of the universe, and that no man should claim lordship over others.

A suggestion of this need for harmony which we have been talking about is found in the conversation between Ibrahim - peace be on him - the father of the Muslim community, and Nimrod. This man was a tyrant and claimed absolute sovereignty over his subjects; yet he did not claim sovereignty over the heavens, the planets and stars. When the Prophet Ibrahim - peace be on him - put forward the argument that He Who has authority over the universe is the only One to have authority over human beings too, he became speechless:

أَلَمْ تَرَ إِلَى الَّذِي حَآجَّ إِبْرَاهِيمَ فِي رِبِّهِ أَنْ آتَاهُ اللّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِـــي وَيُمِيتُ قَالَ أَنَا أُحْيِـــي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللّهُ لاَ يَهْدِي الْقَوْمَ الظَّالِمِينَ

"Have you not considered the one who argued with Ibrahim about his Lord (merely) because Allah had given him kingship? When Ibrahim said, 'My Lord is the one who gives life and causes death,' he said, 'I give life cause death.' Ibrahim said: 'Indeed, Allah brings out the sun from the east. Then do you bring it out from the west?' So the disbeliever was overwhelmed (by astonishment), and Allah does not guide the wrongdoing people." [78]

أَفَغَيْرَ دِينِ اللّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَن فِي السَّمَاوَاتِ وَالأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

"So it is other than the religion of Allah they desire, while to Him have submitted (all) those within the heavens and the earth, willingly or by compulsion, and to Him they will be returned?" [79]

---

[78] Surah al-Baqarah 2: 258.

[79] Surah ali-Imran 3:83.

CHAPTER 7

ISLAM IS THE REAL CIVILIZATION

Islam knows only two kinds of societies, the Islamic and the *Jahili*. The Islamic society is that which follows Islam in belief and ways of worship, in law and organization, in morals and manners. The *Jahili* society is that which does not follow Islam and in which neither the Islamic belief and concepts, nor Islamic values or standards, Islamic laws and regulations, or Islamic morals and manners are cared for.

The Islamic society is not one in which people call themselves *'Muslims'* but in which the Islamic law has no status, even though prayer, fasting and Hajj are regularly observed; and the Islamic society is not one in which people invent their own version of Islam, other than what Allah and His Messenger ﷺ have prescribed and explained, and call it, for example, *'progressive Islam'*.

Jahili society appears in various forms, all of them ignorant of the Divine guidance. Sometimes it takes the form of a society in which belief in Allah Almighty is denied and human history is explained in terms of intellectual materialism, and *'scientific socialism'* becomes its system.

Sometimes it appears in the form of a society in which Allah's existence is not denied, but His domain is restricted to the heavens and His rule on earth is suspended. Neither the *Shari'ah* nor the values prescribed by Allah Almighty and ordained by Him as eternal and invariable find any place in this scheme of life. In this society, people are permitted to go to mosques, churches and synagogues; yet it does not tolerate people's demanding that the *Shari'ah* of Allah be applied in their daily affairs. Thus, such a society denies or suspends Allah's sovereignty on earth, while Allah says plainly:

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ وَهُوَ الْحَكِيمُ الْعَلِيمُ

"And it is He (i.e., Allah) who is (the only) deity in the heaven, and on the earth (the only) deity. And He is the Wise, the Knowing." [80]

Because of this behaviour, such a society does not follow the religion of Allah as defined by Him:

---

[80] Surah az-Zukhruf 43:84.

إِنِ الْحُكْمُ إِلاَّ لِلّهِ أَمَرَ أَلاَّ تَعْبُدُواْ إِلاَّ إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ
وَلَـــكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ

"…..Legislation (hukm) is not but for Allah alone. He has commanded that you worship not except Him. This is the correct religion, but most of the people do not know." [81]

Because of this, such a society is to be counted among *Jahili* societies, although it may proclaim belief in Allah Almighty and permit people to observe their devotions in mosques, churches and synagogues.

The Islamic society is, by its very nature, the only civilized society, and the *Jahili* societies, in all their various forms, are backward societies. It is necessary to elucidate this great truth.

Once I announced as the title of a book of mine which was in press, *The Civilized Society of Islam*; but in my next announcement I dropped the word '*civilized*' from it. At this change, an Algerian author (who writes in French) commented that the reason for this change is that psychology which operates in a person's mind while defending Islam. The author expressed regret that this was an expression of immaturity which was preventing me from facing reality!

I excused this Algerian author because at one time I myself was of the same opinion. At that time, my thought processes were similar to his thought processes of today. I encountered the same difficulty which he is encountering today; that is, to understand the meaning of *'civilization'*.

Until then, I had not gotten rid of the cultural influences which had penetrated my mind in spite of my Islamic attitude and inclination. The source of these influences was foreign - alien to my Islamic consciousness, - yet these influences had clouded my intuition and concepts. The Western concept of civilization was my standard; it had prevented me from seeing with clear and penetrating vision.

However, later I saw very clearly that the Muslim society was the civilized society. Hence the word *'civilized'* in the title of my book was redundant and did not add anything new; rather it would have obscured the thinking of the reader in the same way as my own ideas had been obscured.

---

[81] Surah Yusuf 12: 40.

Now the question is, what is the meaning of *'civilization?'* Let us try to explain it.

When, in a society, the sovereignty belongs to Allah alone, expressed in its obedience to the *Shari'ah* – the Divine Law- only then is every person in that society free from servitude to others, and only then does he taste true freedom. This alone is *'human civilization'*, as the basis of a human civilization is the complete and true freedom of every person and the full dignity of every individual of the society. On the other hand, in a society in which some people are lords who legislate and some others are slaves who obey them, then there is no freedom in the real sense, nor dignity for each and every individual.

It is necessary that we clarify the point that legislation is not limited only to legal matters, as some people assign this narrow meaning to the *Shari'ah*. The fact is that attitudes, the way of living, the values, criteria, habits and traditions, are all legislated and affect people. If a particular group of people forges all these chains and imprisons others in them, this will not be a free society. In such a society some people have the position of authority, while others are subservient to them; hence this society will be backward, and in Islamic terminology is called a *'Jahili'* society.

Only the Islamic society is unique in this respect, in that the authority belongs to Allah alone; and man, cutting off his chains of servitude to other human beings, enters into the service of Allah Almighty and thus attains that real and complete freedom which is the focus of human civilization. In this society, the dignity and honour of man are respected according to what Allah Almighty has prescribed. He becomes the representative of Allah on earth, and his position becomes even higher than that of the angels.

In a society which bases its foundation on the concept, belief and way of life which all originate from the One God, man's dignity is respected to the highest degree and no one is a slave to another, as they are in societies in which the concepts, beliefs and way of life originate from human masters. In the former society, man's highest characteristics - those of the spirit and mind - are reflected, while in a society in which human relationships are based on colour, race or nation, or similar criteria, these relationships become a chain for human thought and prevent man's noble characteristics from coming to the fore. A person remains human regardless of what colour, race or nation he belongs to, but he cannot be called human if he is devoid of spirit and reason.

Furthermore, he is able to change his beliefs, concepts and attitudes toward life, but he is incapable of changing his colour and race, nor can he decide in what place or nation to be born. Thus it is clear that only such a society is civilized in which human associations are based on free choice, and that society is backward in which the basis of association is something other than free choice; in Islamic terminology, it is a *'Jahili society'*.

Only Islam has the distinction of basing the fundamental binding relationship in its society on belief; and on the basis of this belief, black and white, red and yellow, Arabs and Greeks, Persians and Africans, and all nations which inhabit the earth become one community. In this society, Allah is the Lord and only He is worshipped. The most honourable is the one who is noblest in character, and all individuals are equally subject to a law which is not man-made but made by their Creator.

A society which places the highest value on the 'humanity' of man and honours the noble 'human' characteristics is truly civilized. If materialism, no matter in what form, is given the highest value, whether it be in the form of a 'theory', such as in the Marxist interpretation of history, or in the form of material production, as is the case with the United States and European countries, and all other human values are sacrificed at its altar, then such a society is a backward one, or, in Islamic terminology, is a *'Jahili society'*.

The civilized society - that is, the Islamic society - does not downgrade matter, either in theory or in the form of material production, as it considers the universe in which we live, by which we are influenced, and which we influence, to be made of matter, and it considers material production to be the backbone of the vicegerency of Allah on earth. However, in the Islamic society material comforts are not made into the highest value at the expense of 'human' characteristics - freedom and honour, family and its obligations, morals and values, and so on - as is the case in *Jahili* societies.

If a society is based on 'human values' and 'human morals' and these remain dominant in it, then that society will be civilized. Human values and human morals are not something mysterious and indefinable, nor are they 'progressive' and changeable, having no roots and stability, as is claimed by the exponents of the materialistic interpretation of history or of *'scientific socialism*.' They are the values and the morals which develop those characteristics in a human being which distinguish him from the animals and which emphasize those aspects of his personality which raise him above the animals. These are not such values

and morals which develop and emphasize those characteristics in man which are common with the animals.

When the question is viewed in this manner, a fixed and well-defined line of separation is obtained which cannot be erased by the incessant attempt of the 'progressives' and the scientific societies to erase it. According to this view, moral standards are not determined by the environment and changing conditions. Rather they are fixed criteria above and beyond the difference in environments. One cannot say that some moral values are 'agricultural' and others 'industrial', some are 'capitalistic' and some others 'socialistic', some are 'bourgeoisie' and others 'proletarian'. Here, the standards of morality are independent of the environment, the economic status, and the stage of development of a society; these are nothing but superficial variations. Beyond all these, we arrive at 'human' values and morals and at 'animalistic' values and morals, this being the correct separation or, in Islamic terminology, 'Islamic values and morals and '*Jahili*' values and morals.

Indeed, Islam establishes the values and morals which are 'human' - those which develop characteristics in a human being which distinguish him from the animals. In whatever society Islam is dominant, whether it is an agricultural or industrial society, nomadic and pastoral or urban and settled, poor or rich, it implants these human values and morals, nurtures them and strengthens them; it develops human characteristics progressively and guards against degeneration toward animalism. The direction of the line which separates human values from animal-like characteristics is upward; but if this direction is reversed, then in spite of all material progress the civilization will be 'backward', 'degenerative', and *'Jahili'*

If the family is the basis of the society, the basis of the family is the division of labour between husband and wife, and the upbringing of children is the most important function of the family, then such a society is indeed civilized. In the Islamic system of life, this kind of a family provides the environment under which human values and morals develop and grow in the new generation; these values and morals cannot exist apart from the family unit. If, on the other hand, free sexual relationships and illegitimate children become the basis of a society, and if the relationship between man and woman is based on lust, passion and impulse, and the division of work is not based on family responsibility and natural gifts; if woman's role is merely to be attractive, sexy and flirtatious, and if the woman is freed from her basic responsibility of bringing up children; and if, on her own or under social demand, she prefers to become a hostess or a stewardess in a hotel or ship or air company, thus spending her ability for

material productivity rather than in the training of human beings, because material production is considered to be more important, more valuable and more honourable than the development of human character, then such a civilization is 'backward' from the human point of view, or *'Jahili'* in the Islamic terminology.

The family system and the relationship between the sexes determine the whole character of a society and whether it is backward or civilized, *Jahili* or Islamic. Those societies which give ascendance to physical desires and animalistic morals cannot be considered civilized, no matter how much progress they may make in industry or science. This is the only measure which does not err in gauging true human progress.

In all modern *Jahili* societies, the meaning of 'morality' is limited to such an extent that all those aspects which distinguish man from animal are considered beyond its sphere. In these Societies, illegitimate sexual relationships, even homosexuality, are not considered immoral. The meaning of ethics is limited to economic affairs or sometimes to political affairs which fall into the category of 'government interests'. For example, the scandal of Christine Keeler and the British minister Profumo was not considered serious to British society because of its sexual aspect; it was condemnable because Christine Keeler was also involved with a naval attaché of the Russian Embassy, and thus her association with a cabinet minister lied before the British Parliament! Similar scandals come to light in the American Senate. Englishmen and Americans who get involved in such spying scandals usually take refuge in Russia. These affairs are not considered immoral because of sexual deviations, but because of the danger to state secrets!

Among *Jahili* societies, writers, journalists and editors advise both married and unmarried people that free sexual relationships are not immoral. However, it is immoral if a boy uses his partner, or a girl uses her partner, for sex, while feeling no love in his or her heart. It is bad if a wife continues to guard her chastity while her love for her husband has vanished; it is admirable if she finds another lover. Dozens of stories are written about this theme; many newspaper editorials, articles, cartoons, serious and light columns all invite to this way of life.

From the point of view of 'human' progress, all such societies are not civilized but are backward.

The line of human progress goes upward from animal desires toward higher values. To control the animal desires, a progressive society lays down the foundation of a family system in which human desires find satisfaction, as well as providing for the future generation to be brought up in such a manner that it will continue the human civilization, in which human characteristics flower to their full bloom. Obviously a society which intends to control the animal characteristics, while providing full opportunities for the development and perfection of human characteristics, requires strong safeguards for the peace and stability of the family, so that it may perform its basic task free from the influences of impulsive passions. On the other hand, if in a society immoral teachings and poisonous suggestions are rampant, and sexual activity is considered outside the sphere of morality, then in that society the humanity of man can hardly find a place to develop.

Thus, only Islamic values and morals, Islamic teachings and safeguards, are worthy of mankind, and from this unchanging and true measure of human progress, Islam is the real civilization and Islamic society is truly civilized.

Lastly, when man establishes the representation of Allah Almighty on earth in all respects, by dedicating himself to the service of Allah Almighty and freeing himself from servitude to others, by establishing the system of life prescribed by Allah Almighty and rejecting all other systems, by arranging his life according to the *Shari'ah* of Allah and giving up all other laws, by adopting the values and standards of morality which are pleasing to Allah Almighty and rejecting all other standards and, after this, when he investigates the laws governing the universe and uses them for the benefit of all mankind, applies them to resources hidden in the earth in accordance with the obligation imposed on him by Allah as His vicegerent on earth, unearths the treasures and resources of food and raw materials for industries, and uses his technical and professional knowledge for the development of various kinds of industries, doing all these things as a god-fearing person and as a representative of Allah; and when his attitude toward the material and moral aspects of life is infused with this spirit, only then does man become completely civilized and the society reach the height of civilization. In Islam, mere material inventions are not considered as civilization, as a *Jahili* society can also have material prosperity. In many places in the Qur'an, Allah Almighty has described societies of this kind, which have attained material prosperity while remaining *Jahili*.

أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ

"(Hud said to his people): 'Do you construct on every elevation
a sign amusing yourselves,

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ

And take for yourselves constructions (i.e. palaces and fortresses)
That you might abide eternally?

وَإِذَا بَطَشْتُم بَطَشْتُمْ جَبَّارِينَ

And when you strike, you strike as tyrants.

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ

Then fear Allah and obey me.

وَاتَّقُوا الَّذِي أَمَدَّكُم بِمَا تَعْلَمُونَ

And fear He who provided you with that which you know.

أَمَدَّكُم بِأَنْعَامٍ وَبَنِينَ

Provided you with grazing livestock and children,

وَجَنَّاتٍ وَعُيُونٍ

And gardens and springs.

إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ

Indeed, I fear for you the punishment of a terrible day." [82]

أَتُتْرَكُونَ فِي مَا هَاهُنَا آمِنِينَ

(Salih said to his people): "Will you be left in what is here,
secure (from death),

فِي جَنَّاتٍ وَعُيُونٍ

Within gardens and springs,

وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ -

And fields of crops and palm trees with softened fruit?

وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَارِهِينَ

And you carve out of the mountains, homes, with skill.

[82] Surah ash-Shu'ara 26:128-135.

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ

So fear Allah and obey me,

وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ

And do not obey the order of the transgressors,

الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ

Who cause corruption in the land and do not amend." [83]

فَلَمَّا نَسُواْ مَا ذُكِّرُواْ بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُواْ بِمَا أُوتُواْ أَخَذْنَاهُم بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ

"So when they forgot that by which they had been reminded, We opened to them the doors of every (good) thing until, when they rejoiced in that which they were given, We seized them suddenly, and they were (then) in despair.

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُواْ وَالْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ

So the people that committed wrong were eliminated. And praise to Allah, Lord of the Worlds." [84]

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاء أَنزَلْنَاهُ مِنَ السَّمَاء فَاخْتَلَطَ بِهِ نَبَاتُ الأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالأَنْعَامُ حَتَّىَ إِذَا أَخَذَتِ الأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلاً أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِالأَمْسِ كَذَلِكَ نُفَصِّلُ الآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ

"The example of (this) worldly life is but like rain which We sent down from the sky that the plants of the earth absorb – (those) from which men and livestock eat – until, when the earth has taken on its adornment and is beautified and its people suppose that they have capability over it, there comes to it Our command by night or by day, and We make it as a harvest, (i.e. utterly destroyed) as if it had not flourished yesterday! Thus do We explain in detail the signs for a people who give thought." [85]

---

[83] Surah ash-Shu'ara 26:146-152.

[84] Surah al-An'aam 6: 44-45.

[85] Surah Yunus 10:24.

But as we have said earlier, Islam does not look with contempt on material progress and material inventions; in fact, it considers them when used under the Divine system of life, as Allah's gifts. In the Qur'an we find that Allah promises His bounty to people when they are obedient to Him.

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا

(Nuh said his people) "Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver.

يُرْسِلِ السَّمَاء عَلَيْكُم مِّدْرَارًا

He will send (rain from) the sky upon you in (continuing) showers.

وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّاتٍ وَيَجْعَل لَّكُمْ أَنْهَارًا

And give you increase in wealth and children and provide for you gardens and provide for you rivers." [86]

وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُواْ وَاتَّقَواْ لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاء وَالأَرْضِ وَلَـــكِن كَذَّبُواْ فَأَخَذْنَاهُم بِمَا كَانُواْ يَكْسِبُونَ

"And if only the people of the cities had believed and feared Allah, We would have opened (i.e. bestowed) upon them blessings from the heavens and the earth; but they denied (the Messengers), so We seized them for what they were earning (of blame for their sin)." [87]

But the important thing is that foundation on which the industrial structure is built, and those values which bind a society, and through which a society acquires the characteristics of the 'human civilization'.

Since the basis of the Islamic society and the nature of its growth, which give rise to its community, have a unique character; one cannot apply to it those theories which can explain the establishment and growth of *Jahili* societies. The Islamic society is born out of a movement, and this movement continues within it; it determines the places and positions of individuals in the community and then assigns them roles and responsibilities.

---

[86] Surah Nuh 71:10-12.
[87] Surah al-An'am 7:96.

The origin of this movement, from which this community is born, is outside the human sphere and outside this world. Its source is a belief which has come from Allah Almighty to mankind, and which gives them a particular concept of the universe, of life of human history, of values and purposes, and which defines for them a way of life reflecting this concept. Thus the initial impetus for the movement does not come from human minds, or from the physical world, but, as we have stated before, it comes from outside the earth and outside the human sphere; and this is the first distinctive feature of the Islamic society and its organization.

Indeed, the origin of this movement is an element outside the sphere of man and outside the physical world. This element, which comes into existence from Allah's will, is not something expected by any human being or taken into consideration by anyone, and in the beginning, no human endeavour enters into it. This Divine element sows the seed of the Islamic movement and at the same time prepares the human being for action - prepares the one who believes in the faith which reaches to him from the Divine source. As soon as this single individual believes in this faith, the Islamic community comes into existence (potentially). This individual does not remain satisfied at having this faith, but stands up to give its message. It is the nature of this faith that it is a virile and dynamic movement; the power which lights up this faith in this heart knows that it will not remain concealed but will come out into the open and will spread to others.

When the number of Believers reaches three, then this faith tells them*; "Now you are a community, a distinct Islamic community, distinct from that Jahili society which does not live according to this belief or accept its basic premise."* Now the Islamic society has come into existence (actually).

These three individuals increase to ten, the ten to a hundred, the hundred to a thousand, and the thousand increases to twelve thousand - and the Islamic society grows and becomes established.

During the progress of this movement, a struggle would already have started within the *Jahili* society. On the one side is this newborn society, which in its belief and concepts, values and standards, existence and organization has separated itself from the *Jahili* society, from which the Islamic society absorbs individuals. This movement, from the moment of its inception until the growth and permanent existence of its society comes about, tests every individual and assigns him a position of responsibility according to his capacity, as measured by the Islamic balance and standards. The society automatically recognizes his

capabilities, and he does not need to come forward and announce his candidacy. In fact, his belief and the values to which he and his society subscribe compel him to keep himself concealed from the eyes of those who want to give him a responsible position.

But the movement which is a natural outgrowth of the Islamic belief and which is the essence of the Islamic society does not let any individual hide himself. Every individual of this society must move! There should be a movement in his belief, a movement in his blood, a movement in his community, and in the structure of this organic society, and as the *Jahiliyyahh* is all around him, and its residual influences in his mind and in the minds of those around him, the struggle goes on and the Jihad continues until the Day of Resurrection.

The ups and downs through which the movement passes determine the position and activity of every individual in the movement, and the organic body of this society is completed through the harmony between its individuals and their activities.

This kind of beginning and this method of organization are two of the characteristics of the Islamic society which distinguish it from other societies in respect to its existence and its structure, its nature and its form, its system and the method of regulating this system, and making it a unique and separate entity. It cannot be understood by social theories alien to it, nor can it be taught by methods foreign to its nature, nor can it be brought into existence by ways borrowed from other systems.

According to our unvarying definition of civilization, the Islamic society is not just an entity of the past, to be studied in history, but it is a demand of the present and a hope of the future. Mankind can be dignified, today or tomorrow, by striving toward this noble civilization, by pulling itself out of the abyss of *Jahiliyyahh* into which it is falling. This is true not only for the industrially and economically developed nations but also for the backward nations.

The values to which we referred above as human values were never attained by mankind except in the period of Islamic civilization. We also ought to remember that by the term 'Islamic Civilization' we mean that civilization in which these values are found to the highest degree, and not a civilization which may make progress in industry, economics and science but in which human values are suppressed.

These values are not idealistic but are practical values which can be attained through human effort, by applying the teachings of Islam correctly. These values can be attained in any environment, whatever the level of industrial and scientific progress may be, as there is no contradiction; in fact, material prosperity and scientific progress are encouraged by the teachings of Islam, as they pertain to man's role as the representative of Allah on earth.

Similarly, in countries which are industrially and scientifically backward, these values teach people not to remain just silent spectators but to strive for industrial and scientific progress. A civilization with these values can develop anywhere and in any environment; however, the actual form it takes is not one, but depends on the conditions and environment existing in the society in which these values develop.

The Islamic society, in its form and extent and its way of living, is not a fixed historic entity; but its existence and its civilization are based on values which are fixed historical realities. The word 'historical' used in this context only means that these values took concrete form in a particular period of human history. In fact, these values, by their nature, do not belong to any particular period; they are the truth which has come to man from the Divine source - beyond the sphere of mankind and beyond the sphere of the physical universe.

The Islamic civilization can take various forms in its material and organizational structure, but the principles and values on which it is based are eternal and unchangeable. These are: the worship of Allah alone, the foundation of human relationships on the belief in the Oneness of Allah, the supremacy of the humanity of man over material things, the development of human values and the control of animalistic desires, respect for the family, the assumption of being the representative of Allah Almighty on earth according to His guidance and instruction, and in all affairs of this vicegerency the rule of Allah's law (al-*Shari'ah*) and the way of life prescribed by Him.

The forms of the Islamic civilization, constructed on these fixed principles, depend on actual conditions are influenced by, and change according to the stage of industrial, economic or scientific progress. These forms are necessarily different and are a consequence of the fact that Islam possesses sufficient flexibility to enter into any system and mould that system according to its purposes; but this flexibility in the outward forms of Islamic civilization does not mean any flexibility in the Islamic belief, which is the fountainhead of this civilization, nor is it to be considered as borrowed from outside, for it is the

character of this religion. However, flexibility is not to be confused with fluidity. There is a great difference between these two.

When Islam entered the central part of Africa, it clothed naked human beings, socialized them, brought them out of the deep recesses of isolation, and taught them the joy of work for exploring material resources. It brought them out of the narrow circles of tribe and clan into the vast circle of the Islamic community, and out of the worship of pagan gods into the worship of the Creator of the worlds. If this is not civilization, then what is it? This civilization was for this environment, and it used the actual resources which were available. If Islam enters into some other environment, then its civilization will also take another form - but with values which are eternal - based on the existing resources of that particular environment.

Thus, the development of the civilization, according to the method and manner of Islam, does not depend on any particular level of industrial, economic or scientific progress. Wherever this civilization is established, it will use all the resources, will develop them, and if in a certain place these resources are non-existent, then it will supply them and will provide the means for their growth and progress. But in all situations it will be based on its immutable and eternal principles, and wherever such an Islamic society comes into existence, its particular character and its particular movement will also come into existence, and will make it distinguished and distinct from all *Jahili* societies.

صِبْغَةَ اللّهِ وَمَنْ أَحْسَنُ مِنَ اللّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدونَ

"(And say, 'Ours is) the *Sibghah* (religion) of Allah. And who is better than Allah in (ordaining) religion? And we are worshippers of Him." [88]

[88] Surah al-Baqarah 2: 138.

CHAPTER 8

THE ISLAMIC CONCEPT AND CULTURE

In the sixth chapter we have shown that the first part of the first pillar of Islam is the dedication of one's life to Allah Almighty alone; this is the meaning of "*La ilaha illa Allah*". The second part means that the way of this dedication comes from the Prophet Muhammad: *"Muhammadar Rasul Allah"* points to this fact. Complete submission to Allah Almighty comes by submitting to Him through belief, practice and in law. No Muslim can believe that another being can be a *'deity'*, nor can he believe that one can *'worship'* a creature of Allah Almighty or that he can be given a position of *'sovereignty'*. We explained in that chapter the meaning of worship, belief and sovereignty. In what follows we will show the true meaning of sovereignty and its relationship to culture.

In the Islamic concept, the sovereignty of Allah Almighty means not merely that one should derive all legal injunctions from Allah Almighty and judge according to these injunctions; in Islam the meaning of the '*Shari'ah*' is not limited to mere legal injunctions, but includes the principles of administration, its system and its modes. This narrow meaning (i.e., that the *Shari'ah* is limited to legal injunctions) does not apply to the *Shari'ah* nor does it correspond to the Islamic concept. By *'the Shari'ah of Allah'* is meant everything legislated by Allah Almighty for ordering man's life; it includes the principles of belief, principles of administration and justice, principles of morality and human relationships, and principles of knowledge.

The *Shari'ah* includes the Islamic beliefs and concepts and their implications concerning the attributes of Allah Almighty, the nature of life, what is apparent and what is hidden in it, the nature of man, and the interrelationships among these. Similarly, it includes political, social and economic affairs and their principles, with the intent that they reflect complete submission to Allah alone. It also includes legal matters (this is what today is referred to as the '*Shari'ah*', while the true meaning of the '*Shari'ah* in Islam is entirely different). It deals with the morals, manners, values and standards of the society, according to which persons, actions and events are measured. It also deals with all aspects of knowledge and principles of art and science. In all these guidance from Allah Almighty is needed, just as it is needed in legal matters.

We have discussed the sovereignty of Allah Almighty in relation to government and the legal system, and also in relation to matters of morals, human relationships, and values and standards which prevail in a society. The point to note was that the values and standards, morals and manners, are all based on the beliefs and concepts prevalent in the society and are derived from the same Divine source from which beliefs are derived.

The thing which will appear strange, not only to the common man but also to writers about Islam, is our turning to Islam and to the Divine source for guidance in spheres of science and art.

A book has already been published on the subject of art in which it has been pointed out that all artistic efforts are but a reflection of a man's concepts, beliefs and intuitions; they reflect whatever pictures of life and the world are found in a man's intuition. All these affairs are not only governed by the Islamic concepts, but, in fact, this concept is a motivating power for a Muslim's creativity. The Islamic concept of the universe defines man's relationship to the rest of the universe and to his Creator. Its basic subject is the nature of man and his position in the universe, the purpose of his life, his function, and the true value of his life. These are all included in the Islamic concept, which is not merely an abstract idea but is a living, active motivating force which influences man's emotions and actions.

In short, the question of art and literary thought and its relationship to Divine guidance requires a detailed discussion, and, as we have stated before, this discussion will appear strange not only to educated people but even to those Muslims who believe in the sovereignty of Allah Almighty in matters of law.

A Muslim cannot go to any source other than Allah Almighty for guidance in matters of faith, in the concept of life, acts of worship, morals and human affairs, values and standards, principles of economics and political affairs and interpretation of historical processes. It is, therefore, his duty that he should learn all these from a Muslim whose piety and character, belief and action, are beyond reproach.

However, a Muslim can go to a Muslim or to a non-Muslim to learn abstract sciences such as chemistry, physics, biology, astronomy, medicine, industry, agriculture, administration (limited to its technical aspects), technology, military arts and similar sciences and arts; although the fundamental principle is that when the Muslim community comes into existence it should provide experts in all these fields in abundance, as all these sciences and arts are a sufficient

obligation (Fard al-Kifayah) on Muslims (that is to say, there ought to be a sufficient number of people who specialize in these various sciences and arts to satisfy the needs of the community). If a proper atmosphere is not provided under which these sciences and arts develop in a Muslim society, the whole society will be considered sinful; but as long as these conditions are not attained, it is permitted for a Muslim to learn them from a Muslim or a non-Muslim and to gain experience under his direction, without any distinction of religion. These are those affairs which are included in the Hadith, "*You know best the affairs of your business*". These sciences are not related to the basic concepts of a Muslim about life, the universe, man, the purpose of his creation, his responsibilities, his relationship with the physical world and with the Creator; these are also not related to the principles of law, the rules and regulations which order the lives of individuals and groups, nor are they related to morals, manners, traditions, habits, values and standards which prevail in the society and which give the society its shape and form. Thus there is no danger that a Muslim, by learning these sciences from a non-Muslim, will distort his belief or will return to *Jahiliyyahh*.

But as far as the interpretation of human endeavour is concerned, whether this endeavour be individual or collective, this relates to theories of the nature of man and of the historical processes. Similarly, the explanation of the origin of the universe, the origin of the life of man, are part of metaphysics (not related to the abstract sciences such as chemistry, physics, astronomy or medicine, etc.); and thus their position is similar to legal matters, rules and regulations which order human life. These indirectly affect man's beliefs; it is therefore not permissible for a Muslim to learn them from anyone other than a god-fearing and pious Muslim, who knows that guidance in these matters comes from Allah. The main purpose is, a Muslim should realize, that all these affairs are related to his faith, and that to seek guidance from Allah Almighty in these matters is a necessary consequence of the faith in the Oneness of Allah Almighty and the Messengership of Muhammad ﷺ.

However, a Muslim can study all the opinions and thoughts of *Jahili* writers, not from the point of view of constructing his own beliefs and concepts, but for the purpose of knowing the deviations adopted by *Jahiliyyahh*, so that he may know how to correct these man-made deviations in the light of the true Islamic belief and rebut them according to the sound principles of the Islamic teachings.

Philosophy, the interpretation of history, psychology (except for those observations and experimental results which are not part of anyone's opinion)

ethics, theology and comparative religion, sociology (excluding statistics and observations) - all these sciences have a direction which in the past or the present has been influenced by *Jahili* beliefs and traditions. That is why all these sciences come into conflict, explicitly or implicitly, with the fundamentals of any religion, and especially with Islam.

The situation concerning these areas of human thought and knowledge is not the same as with physics, chemistry, astronomy, biology, medicine, etc. - as long as these last - mentioned sciences limit themselves to practical experiments and their results, and do not go beyond their scope into speculative philosophy. For example, Darwinist biology goes beyond the scope of its observations, without any rhyme or reason and only for the sake of expressing an opinion, in making the assumption that to explain the beginning of life and its evolution there is no need to assume a power outside the physical world.

Concerning these matters, the true guidance from his Sustainer is sufficient for a Muslim. This guidance toward belief and complete submission to Allah alone is so superior to all man's speculative attempts in these affairs that they appear utterly ridiculous and absurd.

The statement that "Culture is the human heritage" and that it has no country, nationality or religion is correct only in relation to science and technology – as long as we do not jump the boundary of these sciences and delve into metaphysical interpretations, and start explaining the purpose of man and his historical role in philosophical terms, even explaining away art and literature and human intuition philosophically. Beyond this limited meaning, this statement about culture is one of the tricks played by world Jewry, whose purpose is to eliminate all limitations, especially the limitations imposed by faith and religion, so that the Jews may penetrate into body politic of the whole world and then may be free to perpetuate their evil designs. At the top of the list of these activities is usury, the aim of which is that all the wealth of mankind ends up in the hands of Jewish financial institutions which run on interest.

However, Islam considers that - excepting the abstract sciences and their practical applications - there are two kinds of culture; the Islamic culture, which is based on the Islamic concept, and the *Jahili* culture, which manifests itself in various modes of living which are nevertheless all based on one thing, and that is giving human thought the status of a Allah Almighty so that its truth or falsity is not to be judged according to Allah's guidance. The Islamic culture is concerned with all theoretical and practical affairs, and it contains principles,

methods and characteristics which guarantee the development and perpetuation of all cultural activities.

One ought to remember the fact that the experimental method, which is the dynamic spirit of modern Europe's industrial culture, did not originate in Europe but originated in the Islamic universities of Andalusia and of the East. The principle of the experimental method was an offshoot of the Islamic concept and its explanations of the physical world, its phenomena, its forces and its secrets. Later, by adopting the experimental method, Europe entered into the period of scientific revival, which led it step by step to great scientific heights. Meanwhile, the Muslim world gradually drifted away from Islam, as a consequence of which the scientific movement first became inert and later ended completely. Some of the causes which led to this state of inertia were internal to the Muslim society and some were external, such as the invasions of the Muslim world by the Christians and Zionists. Europe removed the foundation of Islamic belief from the methodology of the empirical sciences, and finally, when Europe rebelled against the Church, which in the name of God oppressed the common people, it deprived the empirical sciences of their Islamic method of relating them to Allah's guidance.

Thus the entire basis of European thought became *Jahili* and completely estranged from the Islamic concept, and even became contradictory and conflicting with it. It is necessary for a Muslim, therefore, to return to the guidance of Allah Almighty in order to learn the Islamic concept of life - on his own, if possible, or otherwise to seek knowledge from a god-fearing Muslim whose piety and faith are reliable.

In Islam the saying, that *'Seek knowledge from the one who knows*', is not acceptable with respect to those sciences which relate to faith, religion, morals and values, customs and habits, and all those matters which concern human relationships.

No doubt Islam permits a Muslim to learn chemistry, physics, astronomy, medicine, technology and agriculture, administration and similar technical sciences from a non-Muslim or from a Muslim who is not pious, and this under the condition that no god-fearing Muslim scientists are available to teach these sciences. This is the situation which exists now, because Muslims have drifted away from their religion and their way of life, and have forgotten that Islam appointed them as representatives of Allah Almighty and made them responsible for learning all the sciences and developing various capabilities to fulfil this high position which Allah Almighty has granted them. But Islam does not permit Muslims to learn the principles of their faith, the implications of

their concept, the interpretation of the Qur'an, Hadith, the Prophet ﷺ the philosophy of history, the traditions of their society, the constitution of their government, the form of their politics, and similar branches of knowledge, from non-Islamic sources or from anyone other than a pious Muslim whose faith and religious knowledge is known to be reliable.

The person who is writing these lines has spent forty years of his life in reading books and in research in almost all aspects of human knowledge. He specialized in some branches of knowledge and he studied others due to personal interest. Then he turned to the fountainhead of his faith. He came to feel that whatever he had read so far was as nothing in comparison to what he found here. He does not regret spending forty years of his life in the pursuit of these sciences, because he came to know the nature of *Jahiliyyahh*, its deviations, its errors and its ignorance, as well as its pomp and noise, its arrogant and boastful claims. Finally, he was convinced that a Muslim cannot combine these two sources, the source of Divine guidance and the source of *Jahiliyyahh*, for his education.

Even then, this is not my personal opinion; this is a grave matter to be decided merely by some person's opinion, and the question of depending on a Muslim's opinion does not arise when the Divine standard provides us a way to judge the matter. This is the decision of Allah and His Messenger ﷺ and we refer it to them. We refer it to them in the same manner as is befitting for a Believer, as all controversial decisions ought to be referred to the judgement of Allah and His Prophet ﷺ.

Allah Most High says in general terms concerning the ultimate aims of the Jews and Christians against Muslims:

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّن بَعْدِ إِيمَانِكُمْ كُفَّاراً حَسَدًا مِّنْ عِندِ أَنفُسِهِم مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُواْ وَاصْفَحُواْ حَتَّى يَأْتِيَ اللّهُ بِأَمْرِهِ إِنَّ اللّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"Many among the People of the Book wish they could turn you back to disbelief after you have believed, out of envy from themselves (even) after the truth has become clear to them. So pardon and overlook until Allah delivers His command. Indeed, Allah is over all things competent." [89]

[89] Surah al-Baqarah 2:109.

وَلَن تَرْضَى عَنكَ الْيَهُودُ وَلاَ النَّصَارَى حَتَّى تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَى اللّهِ هُوَ الْهُدَى وَلَئِنِ اتَّبَعْتَ أَهْوَاءهُم بَعْدَ الَّذِي جَاءكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللّهِ مِن وَلِيٍّ وَلاَ نَصِيرٍ

"And never will the Jews and the Christians approve of you until you follow their religion. Say, 'Indeed, the guidance of Allah is the (only) guidance.' If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper." [90]

يَا أَيُّهَا الَّذِينَ آمَنُوَاْ إِن تُطِيعُواْ فَرِيقًا مِّنَ الَّذِينَ أُوتُواْ الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كَافِرِينَ

"O you who have believed! If you obey a party of those who were given the Scripture, they would turn you back, after you believed, to unbelievers." [91]

As reported by Hafiz Abu Y'ala, the Messenger of Allah ﷺ said*: "Do not ask the People of the Book about anything. They will not guide you, In fact, they are themselves misguided. If you listen to them, you might end up accepting some falsehood or denying some truth. By Allah, if Moses had been alive among you, he would not be permitted (by Allah) anything except to follow me."*

After this warning to the Muslims from Allah Almighty concerning the ultimate designs of the Jews and Christians, it would be extremely short-sighted of us to fall into the illusion that when the Jews and Christians discuss Islamic beliefs or Islamic history, or when they make proposals concerning Muslim society or Muslim politics or economics, they will be doing it with good intentions, or with the welfare of the Muslims at heart, or in order to seek guidance and light. People who, after this clear statement from Allah Almighty, still think this way are indeed deluded.

Similarly, the saying of Allah Most High: "*Say: 'Indeed, Allah's guidance is the true guidance",* determines the unique source to which every Muslim should turn for guidance in all these affairs, as whatever is beyond Allah's guidance is error and none other than He can guide, as is clear from the emphasis in the verse, "*Say: 'Indeed, Allah's guidance is the true guidance".* There is no ambiguity in the meaning of this verse and no other interpretation is possible.

There is also a decisive injunction to avoid a person who turns away from the remembrance of Allah Almighty and whose only object is this world. It is

[90] Surah al-Baqarah 2:120.
[91] Surah ali-Imran 3:100.

explained that such a person follows mere speculation - and a Muslim is forbidden to follow speculation - and he knows only what is apparent in the life of this world and does not possess the true knowledge.

فَأَعْرِضْ عَن مَّن تَوَلَّى عَن ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا

"So turn away from he who turns his back on Our message and desires not except the worldly life,

ذَلِكَ مَبْلَغُهُم مِّنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَى

That is their sum of knowledge. Indeed, your Lord is most knowing of he who strays from His way, and He is the most knowing of he who is guided." [92]

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ

"They know what is apparent of the worldly life, but they, of the Hereafter, are unaware." [93]

A person who is negligent in remembering Allah Almighty and is completely occupied with the affairs of this life - and that is the case with all the 'scientists' of today - knows only what is apparent, and this is not the type of knowledge, for which a Muslim can rely completely on its possessor, except for what is permitted to be learned from them to the extent of technical knowledge. He should ignore their interpretations concerning psychological and conceptual matters. This is not that knowledge which is praised repeatedly in the Qur'an for example in the verse, *"Are they equal - those who know and those who do not know?"* Those who take such verses out of context and argue are in error. The complete verse in which this rhetorical question is posed is as follows:

أَمَّنْ هُوَ قَانِتٌ آنَاء اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُوْلُوا الْأَلْبَابِ

"Is one who is devoutly obedient during periods of the night, prostrating and standing (in prayer), fearing the Hereafter and hoping for the mercy of his Lord, (like the one who does not)? Say, 'Are those who know equal to those who do not know?' Only they will remember (who are) people of understanding." [94]

---

[92] Surah an-Najm 53:29-30.
[93] Surah ar-Rum 30:7.
[94] Surah az-Zumar 39:9.

Only such a person who, in the darkness of the night, remains worshipping, standing or prostrating, who fears the Hereafter, and hopes for the mercy of his Sustainer, is truly knowing, and it is his knowledge to which the above verse refers; that is to say, the knowledge which guides toward Allah Almighty and the remembrance of Him, and not that knowledge which distorts human nature toward denial of Allah Almighty.

The sphere of knowledge is not limited to articles of faith, religious obligations, or laws about what is permissible and what is forbidden; its sphere is very wide. It includes all these and also the knowledge of natural laws and all matters concerning man's delegated role before Allah Almighty. However, any knowledge, the foundation of which is not based on faith, is outside the definition of that knowledge which is referred to in the Qur'an and the possessors of which are considered praiseworthy. There is a strong relationship between faith and all those sciences which deal with the universe and natural laws, such as astronomy, biology, physics, chemistry and geology. All these sciences lead man toward Allah Almighty, unless they are perverted by personal opinions and speculations, and presented devoid of the concept of Allah Almighty. Such a regrettable situation actually occurred in Europe.

In fact, there came a time in European history when very painful and hateful differences arose between scientists and the oppressive Church; consequently the entire scientific movement in Europe started with godlessness. This movement affected all aspects of life very deeply; in fact, it changed the entire character of European thought. The effect of this hostility of the scientific community toward the Church did not remain limited to the Church or to its beliefs, but was directed against all religion, so much so that all sciences turned against religion, whether they were speculative philosophy or technical or abstract sciences having nothing to do with religion.

The Western ways of thought and all the sciences started on the foundation of these poisonous influences with an enmity towards all religions, and in particular with greater hostility towards Islam. This enmity towards Islam is especially pronounced and many times is the result of a well thought out scheme, the object of which is first to shake the foundations of Islamic beliefs and then gradually to demolish the structure of Muslim society.

If, in spite of knowing this, we rely on Western ways of thought, even in teaching the Islamic sciences, it will be an unforgivable blindness on our part. Indeed, it becomes incumbent on us, while learning purely scientific or technological subjects for which we have no other sources except Western

sources, to remain on guard and keep these sciences away from philosophical speculations, as these philosophical speculations are generally against religion and in particular against Islam. A slight influence from them can pollute the clear spring of Islam.

CHAPTER 9

A MUSLIM'S NATIONALITY AND HIS BELIEF

The day Islam gave a new concept of values and standards to mankind and showed the way to learn these values and standards, it also provided it with a new concept of human relationships. Islam came to return man to his Lord and to make His guidance the only source from which values and standards are to be obtained, as He is the Provider and Originator. All relationships ought to be based through Him, as we came into being through His will and shall return to Him.

Islam came to establish only one relationship which binds men together in the sight of Allah, and if this relationship is firmly established, then all other relationships based on blood or other considerations become eliminated.

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ
كَانُوا آبَاءهُمْ أَوْ أَبْنَاءهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ

"You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred……" [95]

In the world there is only one party of Allah; all others are parties of Satan and rebellion.

الَّذِينَ آمَنُواْ يُقَاتِلُونَ فِي سَبِيلِ اللّهِ وَالَّذِينَ كَفَرُواْ يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ
فَقَاتِلُواْ أَوْلِيَاء الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا

**"Those who believe fight in the cause of Allah, and those who disbelieve fight in the way of *taghut*.[96] So fight against the allies of Satan.
Indeed, the plot of Satan has ever been weak."** [97]

There is only one way to reach Allah; all other ways do not lead to Him.

---

[95] Surah al-Mujadilah 58-22.
[96] False objects of worship or those transgressors who usurp the divine right of government.
[97] Surah an-Nisa 4:76.

وَأَنَّ هَـــذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلاَ تَتَّبِعُواْ السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ
ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ

"And, (moreover), this is My path, which is straight, so follow it; and do not follow (other) ways, for you will be separated from His way. This has He instructed you that you may become righteous." [98]

For human life, there is only one true system, and that is Islam; all other systems are *Jahiliyyahh*.

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ

"Then is it the judgement of (the time of) ignorance they desire? But who is better in judgement for a people who are certain (in faith)." [99]

There is only one law which ought to be followed, and that is the *Shari'ah* from Allah; anything else is mere emotionalism and impulsiveness.

ثُمَّ جَعَلْنَاكَ عَلَى شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاء الَّذِينَ لَا يَعْلَمُونَ

"Then We put you, (O Muhammed), on an ordained way concerning the matter (religion); so follow it and do not follow the inclinations of those who do not know." [100]

The truth is one and indivisible; anything different from it is error.

فَذَلِكُمُ اللّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعْدَ الْحَقِّ إِلاَّ الضَّلاَلُ فَأَنَّى تُصْرَفُونَ

"For that is Allah, your Lord, the Truth. And what can be beyond the truth except error? So how are you averted?" [101]

There is only one place on earth which can be called the home of Islam (*Dar-ul-Islam*), and it is that place where the Islamic state is established and the *Shari'ah* is the authority and Allah's limits are observed, and where all the Muslims administer the affairs of the state with mutual consultation. The rest of the world is the home of hostility (*Dar-ul-Harb*). A Muslim can have only two possible relations with Dar-ul- Harb: peace with a contractual agreement, or

---

[98] Surah al-An'am 6: 153.
[99] Surah al-Maidah 5:50.
[100] Surah al-Jathiyah 45:18.
[101] Surah al-Yunus 10:32.

war. A country with which there is a treaty will not be considered the home of Islam.

إِنَّ الَّذِينَ آمَنُواْ وَهَاجَرُواْ وَجَاهَدُواْ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللّهِ وَالَّذِينَ آوَواْ وَّنَصَرُواْ أُوْلَـــئِكَ بَعْضُهُمْ أَوْلِيَاء بَعْضٍ وَالَّذِينَ آمَنُواْ وَلَمْ يُهَاجِرُواْ مَا لَكُم مِّن وَلاَيَتِهِم مِّن شَيْءٍ حَتَّى يُهَاجِرُواْ وَإِنِ اسْتَنصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلاَّ عَلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ وَاللّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

"Indeed, those who have believed (*Imaan*) and migrated (*Hijrah*) and fought (*Jihad*) with their wealth and their lives in the cause of Allah and those who gave shelter and aided them – they are allies of one another. But those who believed and did not emigrate - for you there is no guardianship of them until they emigrate. And if they seek help of you for the religion, then you must help, except against a people between yourselves and whom is a treaty. And Allah is Seeing of what you do.

وَالَّذِينَ كَفَرُواْ بَعْضُهُمْ أَوْلِيَاء بَعْضٍ إِلاَّ تَفْعَلُوهُ تَكُن فِتْنَةٌ فِي الأَرْضِ وَفَسَادٌ كَبِيرٌ

And those who disbelieved are allies of one another. If you do not do so (i.e. ally yourselves with other believers), there will be fitnah (i.e., disbelief and oppression) on earth and great corruption.

وَالَّذِينَ آمَنُواْ وَهَاجَرُواْ وَجَاهَدُواْ فِي سَبِيلِ اللّهِ وَالَّذِينَ آوَواْ وَّنَصَرُواْ أُولَـــئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَّهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

But those who have believed and emigrated and fought in the cause of Allah and those who gave shelter and aided – it is they who are the believers, truly. For them is forgiveness and noble provision.

وَالَّذِينَ آمَنُواْ مِن بَعْدُ وَهَاجَرُواْ وَجَاهَدُواْ مَعَكُمْ فَأُوْلَـــئِكَ مِنكُمْ

And those who believed after (the initial emigration) and emigrated and fought with you – they are of you……..." [102]

Islam came with this total guidance and decisive teaching. It came to elevate man above, and release him from, the bonds of the earth and soil, the bonds of flesh and blood - which are also the bonds of the earth and soil. A Muslim has

[102] Surah al-Anfal 8:72-75.

no country except that part of the earth where the *Shari'ah* of Allah is established and human relationships are based on the foundation of relationship with Allah Almighty; a Muslim has no nationality except his belief, which makes him a member of the Muslim community in *Dar-ul-Islam*; a Muslim has no relatives except those who share the belief in Allah, and thus a bond is established between him and other Believers through their relationship with Allah Almighty.

A Muslim has no relationship with his mother, father, brother, wife and other family members except through their relationship with the Creator, and then they are also joined through blood.

يَا أَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيراً وَنِسَاء وَاتَّقُواْ اللّهَ الَّذِي تَسَاءلُونَ بِهِ وَالأَرْحَامَ إِنَّ اللّهَ كَانَ عَلَيْكُمْ رَقِيبًا

"O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another (request favours and demand rights), and the wombs.[103] Indeed Allah is ever, over you, an Observer." [104]

However, Divine relationship does not prohibit a Muslim from treating his parents with kindness and consideration in spite of differences of belief, as long as they do not join the front lines of the enemies of Islam. However, if they openly declare their alliance with the enemies of Islam, then all the filial relationships of a Muslim are cut off and he is not bound to be kind and considerate to them. Abdullah, son of Abdullah bin Ubayy, has presented us with a bright example in this respect.

Ibn Jarir, on the authority of Ibn Ziad, has reported that the Prophet called Abdullah, son of Abdullah bin Ubayy, and said*, "Do you know what your father said?"* Abdullah asked. *"May my parents be a ransom for you; what did my father say?"* The Prophet replied*, "He said, 'If we return to Medina (from the battle), the one with honour will throw out the one who is despised."* Abdullah then said*, "O Messenger of Allah, by Allah, he told the truth. You are the one with honour and he is the one who is despised. O Messenger of Allah, the people of Medina know that before you came to Medina, no one was more obedient to his father than I was. But now, if it is the pleasure of Allah and His Prophet that I cut off his head, then I shall do so."* The Prophet replied, *"No"*. When the Muslims returned to Medina, Abdullah stood in front of the gate

[103] i.e., fear Allah in regard to relations of kinship.
[104] Surah an-Nisa 4:1.

with his sword drawn over his father's head, telling him, *"Did you say that if we return to Medina then the one with honour will throw out the one who is despised? By Allah, now you will know whether you have honour, or Allah's Messenger! By Allah, until Allah and His Messenger give permission, you cannot enter Medina, nor will you have refuge from me!"* Ibn Ubayy cried aloud and said twice, *"People of Khazraj, see how my son is preventing me from entering my home!"* But his son Abdullah kept repeating that unless the Prophet gave permission he would not let him enter Medina. Hearing this noise, some people gathered around and started pleading with Abdullah, but he stood his ground. Some people went to the Prophet and reported this incident. He told them, *"Tell Abdullah to let his father enter"*. When Abdullah got this message, he then told his father, *"Since the Prophet had given permission, you can enter now."*

When the relationship of the belief is established, whether there by any relationship of blood or not, the Believers become like brothers. Allah Most High says, *'Indeed, the Believers are brothers,'* which is a limitation as well as a prescription. He also says:

الَّذِينَ آمَنُواْ وَهَاجَرُواْ وَجَاهَدُواْ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللّهِ وَالَّذِينَ آوَواْ وَّنَصَرُواْ أُوْلَـــئِكَ بَعْضُهُمْ أَوْلِيَاء بَعْضٍ

"Indeed, those who have believed (*Imaan*) and migrated (*Hijrah*) and fought (*Jihad*) with their wealth and their lives in the cause of Allah and those who gave shelter and aided them – they are allies of one another……" [105]

The protection which is referred to in this verse is not limited to a single generation but encompasses future generations as well, thus linking the future generations with the past generation in a sacred and eternal bond of love, loyalty and kindness.

وَالَّذِينَ تَبَوَّؤُوا الدَّارَ وَالْإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ

"And (also for) those who were settled in the Home (i.e., Medina) and (adopted) the faith before them[106]. They love those who emigrated to them and find not

---

[105] Surah al-Anfal 8:72.

[106] Before the settlement of the emigrants (*Muhajireen*) among the *Ansar*, for whom a share is delegated as well.

any want in their breasts of what they (i.e., the emigrants) were given but give (them) preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul – it is those who will be the successful.

وَالَّذِينَ جَاؤُوا مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ
وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِّلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَّحِيمٌ

And (there is a share for) those who came after them, saying, 'Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts (any) resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful.' [107]

Allah Most High has related the stories of earlier Prophets in the Qur'an as an example for the Believers. In various periods the Prophets of Allah lighted the flame of faith and guided the Believers.

وَنَادَى نُوحٌ رَّبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنتَ أَحْكَمُ الْحَاكِمِينَ

"And Nuh called to his Lord and said, 'My Lord, indeed my son is of my family; and indeed, Your promise is true; and You are the most just of judges!'

قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلاَ تَسْأَلْنِ مَا لَيْسَ لَكَ
بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَن تَكُونَ مِنَ الْجَاهِلِينَ

He said, 'O Nuh, he is not of your family; indeed, he is (one whose) work was other than righteous, so ask Me not for that about which you have no knowledge. Indeed, I advise you, lest you be among the ignorant.'

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلاَّ تَغْفِرْ لِي
وَتَرْحَمْنِي أَكُن مِّنَ الْخَاسِرِينَ

(Nuh) said, 'My Lord, I seek refuge in You from asking that of which I have no knowledge. And unless You forgive me and have mercy upon on me, I will be among the losers." [108]

---

[107] Surah al-Hashr 59:9-10.
[108] Surah Hud 11:45-47.

وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِن ذُرِّيَّتِي قَالَ لاَ يَنَالُ عَهْدِي الظَّالِمِينَ

"And (mention, O Muhammed), when Ibrahim was tried by his Lord with words (i.e., commands) and he fulfiled them. (Allah) said, 'Indeed, I will make you a leader for the people.' (Ibrahim) said, 'And of my descendants?' (Allah) said, 'My covenant does not include the wrongdoers." [109]

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَـــذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُم بِاللّهِ وَالْيَوْمِ الآخِرِ قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُ قَلِيلاً ثُمَّ أَضْطَرُّهُ إِلَى عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ

"And (mention) when Ibrahim said, 'My Lord! Make this a secure city and provide its people with fruits – whoever of them believes in Allah and the Last Day'. (Allah) said, 'And whoever disbelieves – I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination." [110]

When the Prophet Abraham saw his father and his people persistent in their error, he turned away from them and said

وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِن دُونِ اللّهِ وَأَدْعُو رَبِّي عَسَى أَلَّا أَكُونَ بِدُعَاء رَبِّي شَقِيًّا

"And I will leave you and those you invoke other than Allah and will invoke my Lord. I expect that I will not be in invocation to my Lord unhappy (i.e., disappointed)." [111]

In relating the story of Abraham and his people, Allah Almighty has highlighted those aspects which are to be an example for the Believers.

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاء مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاء أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ

"There has already been for you an excellent pattern (i.e. example) in Ibrahim and those with him, when they said to their people, 'Indeed, we are disassociated from whatever you worship other than Allah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone……." [112]

---

[109] Surah al-Baqarah 2:124.
[110] Surah al-Baqarah 2:126.
[111] Surah al-Maryam 19:48.

When those young and courageous friends who are known as the 'Companions of the Cave' saw this same rejection among their family and tribe, they left them all, migrated from their country, and ran toward their Sustainer so that they could live as His servants.

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى

"It is We who relate to you, (O Muhammed), their story in truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance.

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَن نَّدْعُوَ
مِن دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذًا شَطَطًا

And We bound (i.e., made firm) their hearts when they stood up and said, 'Our Lord is the Lord of the heavens and the earth. Never will we invoke besides Him any deity. We would have certainly spoken, then, an excessive transgression.

هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِن دُونِهِ آلِهَةً لَّوْلَا يَأْتُونَ عَلَيْهِم بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ
مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا

These, our people, have taken for besides Him deities. Why do they not bring for (worship of) them a clear authority? And who is more unjust than one who invents about Allah a lie?'

وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأْوُوا إِلَى الْكَهْفِ يَنشُرْ لَكُمْ رَبُّكُم
مِّن رَّحمته ويُهَيِّئْ لَكُم مِّنْ أَمْرِكُم مِّرْفَقًا

(The youths aid to one another), 'And when you have withdrawn from them and that which they worship other than Allah, retreat to the cave. Your Lord will spread out for you of His mercy and will prepare for you from your affair facility." [113]

The wife of Nuh and the wife of Lot were separated from their husbands only because their beliefs were different.

---

[112] Surah al-Mumtahinah 60:4.
[113] Surah al-Kahf 18:13-16.

ضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُوا امْرَأَةَ نُوحٍ وَامْرَأَةَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاخِلِينَ

"Allah presents an example of those who disbelieved: the wife of Nuh and the wife of Lot. They were under (i.e. married) two of Our righteous servants but betrayed them, so they (i.e., those prophets) did not avail them from Allah at all, and it was said, 'Enter the fire with those who enter.' [114]

Then there is a different kind of example in the wife of Pharaoh.

وَضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ آمَنُوا امْرَأَةَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِندَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِن فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ

"And Allah presents an example of those who believed: the wife of Pharaoh, when she said, 'My Lord, build for me near to You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people.' [115]

The Qur'an also describes examples of different kinds of relationships. In the story of Nuh we have an example of the paternal relationship; in the story of Ibrahim, an example of the son and of the country; in the story of the Companions of the Cave a comprehensive example of relatives, tribe and home country. In the stories of Nuh, Lot and Pharaoh there is an example of marital relationships.

After a description of the lives of the great Prophets and their relationships, we now turn to the Middle Community, that is, that of the early Muslims. We find similar examples and experiences in this community in great numbers. This community followed the Divine path which Allah Almighty has chosen for the Believers. When the relationship of common belief was broken - in other words, when the very first relationship joining one man with another was broken, - then persons of the same family or tribe were divided into different groups Allah Most High says in praise of the Believers:

[114] Surah at-Tahreem 66:10.
[115] Surah at-Tahreem 66:11.

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءهُمْ أَوْ أَبْنَاءهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُوْلَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُوْلَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

"You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those – He has decreed within their hearts faith and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allah is pleased with them, and they are pleased with Him – those are the party of Allah (*Hizb Allah)* . Unquestionably, the party of Allah – they are the successful." [116]

We see that the blood relationships between Muhammad ﷺ and his uncle Abu Lahab and his cousin Abu Jahl were broken, and that the Emigrants from Makkah were fighting against their families and relatives and were in the front lines of Badr, while on the other hand their relations with the Helpers of Medina became strengthened on the basis of a common faith. They became like brothers, even more than blood relatives. This relationship established a new brotherhood of Muslims in which were included Arabs and non-Arabs. Suhaib from Rome and Bilal from Abyssinia and Salman from Persia were all brothers. There was no tribal partisanship among them. The pride of lineage was ended, the voice of nationalism was silenced, and the Messenger of Allah addressed them*: "Get rid of these partisanships; these are foul things", and "He is not one of us who calls toward partisanship, who fights for partisanship, and who dies for partisanship."*

Thus this partisanship - the partisanship of lineage - ended; and this slogan - the slogan of race - died; and this pride - the pride of nationality - vanished; and man's spirit soared to higher horizons, freed from the bondage of flesh and blood and the pride of soil and country. From that day, the Muslim's country has not been a piece of land, but the homeland of Islam (*Dar-ul-Islam*) - the homeland where faith rules and the *Shari'ah* of Allah holds sway, the homeland in which he took refuge and which he defended, and in trying to extend it, he become martyred. This Islamic homeland is a refuge for any who accepts the Islamic *Shari'ah* to be the law of the state, as is the case with the *Dhimmi*s. But any place where the Islamic *Shari'ah* is not enforced and where Islam is not

[116] Surah al-Mujadilah 58:22.

dominant becomes the home of hostility (*Dar-ul-Harb*) for both the Muslim and the *Dhimmi*. A Muslim will remain prepared to fight against it, whether it be his birthplace or a place where his relatives reside or where his property or any other material interests are located.

And thus Muhammad ﷺ fought against the city of Makkah, although it was his birthplace, and his relatives lived there, and he and his Companions had houses and property there which they had left when they migrated; yet the soil of Makkah did not become *Dar-ul-Islam* for him and his followers until it surrendered to Islam and the *Shari'ah* became operative in it.

This, and only this, is Islam. Islam is not a few words pronounced by the tongue, or birth in a country called Islamic, or an inheritance from a Muslim father.

فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّىَ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لاَ يَجِدُواْ فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُواْ تَسْلِيمًا

"But no, by your Lord, they will not (truly) believe until they make you (O Muhammed), judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in (full, willing) submission." [117]

Only this is Islam, and only this is *Dar-ul-Islam* - not the soil, not the race, not the lineage, not the tribe, and not the family.

Islam freed all humanity from the ties of the earth so that they might soar toward the skies, and freed them from the chains of blood relationships - the biological chains - so that they might rise above the angels.

The homeland of the Muslim, in which he lives and which he defends, is not a piece of land; the nationality of the Muslim, by which he is identified, is not the nationality determined by a government; the family of the Muslim, in which he finds solace and which he defends, is not blood relationships; the flag of the Muslim, which he honours and under which he is martyred, is not the flag of a country; and the victory of the Muslim, which he celebrates and for which he is thankful to Allah, is not a military victory. It is what Allah Almighty has described:

[117] Surah an-Nisa 4:65.

إِذَا جَاء نَصْرُ اللَّهِ وَالْفَتْحُ

"When the victory of Allah has come and the conquest,

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

And you see the people entering into the religion of Allah in multitudes,

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

Then exalt (Him) with praise of your Lord and ask forgiveness of Him. Indeed, He is the ever Accepting of repentance." [118]

The victory is achieved under the banner of faith, and under no other banners; the striving is purely for the sake of Allah Almighty, for the success of His religion and His law, for the protection of *Dar-ul-Islam*, the particulars of which we have described above, and for no other purpose. It is not for the spoils or for fame, nor for the honour of a country or nation, nor for the mere protection of one's family except when supporting them against religious persecution.

The honour of martyrdom is achieved only when one is fighting in the cause of Allah, and if one is killed for any other purpose this honour will not be attained.

Any country which fights the Muslim because of his belief and prevents him from practicing his religion, and in which the *Shari'ah* is suspended, is Dar-ul-Harb, even though his family or his relatives or his people live in it, or his capital is invested and his trade or commerce is in that country; and any country where the Islamic faith is dominant and its *Shari'ah* is operative is *Dar-ul-Islam*, even though the Muslim's family or relatives or his people do not live there, and he does not have any commercial relations with it.

The fatherland is that place where the Islamic faith, the Islamic way of life, and the *Shari'ah* of Allah is dominant; only this meaning of *'fatherland'* is worthy of the human being. Similarly, *'nationality'* means belief and a way of life, and only this relationship is worthy of man's dignity.

Grouping according to family and tribe and nation, and race and colour and country, are residues of the primitive state of man; these *Jahili* groupings are from a period when man's spiritual values were at a low stage. The Prophet -

[118] Surah an-Nasr 110:1-3.

peace be on him - has called them *"dead things"* against which man's spirit should revolt.

When the Jews claimed to be the chosen people of Allah Almighty on the basis of their race and nationality, Allah Most High rejected their claim and declared that in every period, in every race and in every nation, there is only one criterion: that of faith.

وَقَالُواْ كُونُواْ هُودًا أَوْ نَصَارَى تَهْتَدُواْ قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

"And they say: 'Become Jews or Christians (so) you will be guided.' Say, 'Rather, (we follow) the religion of Ibrahim, inclining toward the truth, and he was not of the polytheists.'

قُولُواْ آمَنَّا بِاللّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالأسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

Say, (O believers), 'We have believed in Allah and what has been revealed to us and what has been revealed to Ibrahim and Isma'il and Ishac and Ya'qoub and the Descendents (al-Asbat) and what was given to Musa and Isa and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslim (in submission) to Him.'

فَإِنْ آمَنُواْ بِمِثْلِ مَا آمَنتُم بِهِ فَقَدِ اهْتَدَواْ وَّإِن تَوَلَّوْاْ فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ

So if then they believe in the same as you believe in, then they have been (rightly) guided; but if they turn away, they are only in dissension, and Allah will be sufficient for you against them. And He is the Hearing, the Knowing.

صِبْغَةَ اللّهِ وَمَنْ أَحْسَنُ مِنَ اللّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدونَ

"(And say, 'Ours is) the *Sibghah* (religion) of Allah. And who is better than Allah in (ordaining) religion? And we are worshippers of Him." [119]

The people who are really chosen by Allah Almighty are the Muslim community which has gathered under Allah's banner without regard to differences of races, nations, colours and countries.

---

[119] Surah al-Baqarah 2: 135-138.

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ
عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللّهِ

"You are the best nation produced (as an example) for mankind. You enjoin what is right and forbid what is wrong and believe in Allah…' [120]

This is that community in the first generation of which there were Abu Bakr from Arabia, Bilal from Abyssinia, Suhaib from Syria, Salman from Persia, and their brothers in faith. The generations which followed them were similar. Nationalism here is belief, homeland here is *Dar-ul-Islam*, the ruler here is Allah Almighty, and the constitution here is the Qur'an.

This noble conception of homeland, of nationality, and of relationship should become imprinted on the hearts of those who invite others toward Allah Almighty. They should remove all influences of *Jahiliyyahh* which make this concept impure and which may have the slightest element of hidden Shirk, such as Shirk in relation to homeland, or in relation to race or nation, or in relation to lineage or material interests. All these have been mentioned by Allah Most High in one verse, in which He has placed them on one side of the balance and the belief and its responsibilities on the other side, and invites people to choose.

قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ
تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُم مِّنَ اللّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُواْ
حَتَّى يَأْتِيَ اللّهُ بِأَمْرِهِ وَاللّهُ لاَ يَهْدِي الْقَوْمَ الْفَاسِقِينَ

"Say, (O Muhammed), 'If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and Jihad in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people." [121]

The callers to Islam should not have any superficial doubts in their hearts concerning the nature of *Jahiliyyahh* and the nature of Islam, and the characteristics of *Dar-ul-Harb* and of *Dar-ul-Islam*, for through these doubts

[120] Surah Ali-Imran 3:110.
[121] Surah at-Tawbah 9:24.

many are led to confusion. Indeed, there is no Islam in a land where Islam is not dominant and where its *Shari'ah* is not established; and that place is not *Dar-ul-Islam* where Islam's way of life and its laws are not practiced. There is nothing beyond faith except unbelief, nothing beyond Islam except *Jahiliyyahh*, nothing beyond the truth except falsehood.

CHAPTER 10

FAR-REACHING CHANGES

When we invite people to Islam, whether they are Believers or non-believers, we should keep in mind one fact, a fact which is a characteristic of Islam itself and which can be seen in its history. Islam is a comprehensive concept of life and the universe with its own unique characteristics. The concept of human life in all its aspects and relationships which are derived from it is also a complete system which has its particular characteristics. This concept is basically against all the new or old *Jahili* concepts. Although there might be some details in which there are similarities between Islam and the *Jahili* concepts, in relation to the principles from which these particulars are derived, the Islamic concept is different from all other theories with which man has been familiar.

The first function of Islam is that it moulds human life according to this concept and gives it a practical form, and establishes a system in the world which has been prescribed by Allah; and for this very purpose Allah has raised this Muslim nation to be a practical example for mankind. Allah Most High says:

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ
عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللّهِ

"You are the best nation produced (as an example) for mankind. You enjoin what is right and forbid what is wrong and believe in Allah…" [122]

and He characterizes this community as follows:

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ
وَنَهَوْا عَنِ الْمُنكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ

" (And they are) those who, if We give them authority in the land, establish prayer and give Zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of (all) matters." [123]

---

[122] Surah Ali-Imran 3:110.
[123] Surah al-Hajj 22:41.

It is not the function of Islam to compromise with the concepts of *Jahiliyyahh* which are current in the world or to coexist in the same land together with a *Jahili* system. This was not the case when it first appeared in the world, nor will it be today or in the future. *Jahiliyyahh*, to whatever period it belongs, is *Jahiliyyahh*; that is, deviation from the worship of One God and the way of life prescribed by Allah Almighty. It derives its system, laws, regulations, habits, standards and values from a source other than Allah Almighty. On the other hand, Islam is submission to Allah, and its function is to invite people away from *Jahiliyyahh* toward Islam.

Jahiliyyahh is the worship of some people by others; that is to say, some people become dominant and make laws for others, regardless of whether these laws are against Allah's injunctions and without caring for the use or misuse of their authority.

Islam, on the other hand, is people's worshipping Allah alone, and deriving concepts and beliefs, laws and regulations and values from the authority of Allah Almighty, and freeing themselves from servitude to Allah's servants. This is the very nature of Islam and the nature of its role on the earth. This point should be emphasized to anyone whomsoever we invite to Islam, whether they be Muslims or non-Muslims.

Islam cannot accept any mixing with *Jahiliyyahh*, either in its concept or in the modes of living which are derived from this concept. Either Islam will remain, or *Jahiliyyahh*: Islam cannot accept or agree to a situation which is half-Islam and half-*Jahiliyyahh*. In this respect Islam's stand is very clear. It says that the truth is one and cannot be divided; if it is not the truth, then it must be falsehood. The mixing and co-existence of the truth and falsehood is impossible. Command belongs to Allah Almighty, or otherwise to *Jahiliyyahh*; Allah's *Shari'ah* will prevail, or else people's desires.

وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللّهُ وَلاَ تَتَّبِعْ أَهْوَاءهُمْ وَاحْذَرْهُمْ أَن يَفْتِنُوكَ عَن بَعْضِ مَا أَنزَلَ اللّهُ إِلَيْكَ فَإِن تَوَلَّوْاْ فَاعْلَمْ أَنَّمَا يُرِيدُ اللّهُ أَن يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيراً مِّنَ النَّاسِ لَفَاسِقُونَ

"And judge, (O Muhammad), between them by what Allāh has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allāh has revealed to you. And if they turn away – then know that Allāh only intends to afflict them with some of their (own) sins. And indeed, many among the people are defiantly disobedient." [124]

[124] Surah al-Maidah 5:49.

فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءهُمْ وَقُلْ آمَنتُ بِمَا أَنزَلَ اللَّهُ مِن كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ

"So to that (religion of Allah) invite, (O Muhammad), and remain on a right course as you are commanded and do not follow their inclinations but say, "I have believed in what Allāh has revealed of the Qur'ān, and I have been commanded to do justice among you. Allāh is our Lord and your Lord. For us are our deeds, and for you your deeds. There is no (need for) argument between us and you. Allāh will bring us together, and to Him is the (final) destination." [125]

فَإِن لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

"But if they do not respond to you – then know that they only follow their (own) desires. And who is more astray than one who follows his desire without guidance from Allah? Indeed, Allah does not guide the wrongdoing people." [126]

ثُمَّ جَعَلْنَاكَ عَلَى شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاء الَّذِينَ لَا يَعْلَمُونَ

"Then We put you, (O Muhammad), on an ordained way concerning the matter (of religion); so follow it and do not follow the inclinations of those who do not know." [127]

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ

"Then is it the judgement of (the time of) ignorance they desire? But who is better in judgement for a people who are certain (in faith)." [128]

These verses make it clear that there are only two ways, and no third possibility exists: either to submit to Allah and His Messenger ﷺ or else to follow *Jahiliyyahh*. If the law given by Allah Almighty is not made the arbiter, then

---

[125] Surah ash-Shurah 42:15.
[126] Surah al-Qasas 28:50.
[127] Surah al-Jathiyah 45:18.
[128] Surah al-Maidah 5:50.

naturally one will deviate from it. After this clear and decisive injunction from Allah Most High there is no room for any controversy or excuse making.

The foremost duty of Islam in this world is to depose *Jahiliyyahh* from the leadership of man, and to take the leadership into its own hands and enforce the particular way of life which is its permanent feature. The purpose of this rightly guided leadership is the good and success of mankind, the good which proceeds from returning to the Creator and the success which comes from being in harmony with the rest of the universe. The intention is to raise human beings to that high position which Allah Almighty has chosen for them and to free them from the slavery of desires. This purpose is explained by Rab'i bin 'Amer, when he replied to the commander-in-chief of the Persian army, Rustum. Rustum asked, '*For what purpose have you come*?' Rab'i answered;

'*Allah has sent us to bring anyone who wishes from servitude to men into the service of Allah alone, from the narrowness of this world into the vastness of this world and the Hereafter and from the tyranny of religions into the justice of Islam.*'

Islam did not come to support people's desires, which are expressed in their concepts, institutions, modes of living, and habits and traditions, whether they were prevalent at the advent of Islam or are prevalent now, both in the East and in the West. Islam does not sanction the rule of selfish desires. It has come to abolish all such concepts, laws, customs and traditions, and to replace them with a new concept of human life, to create a new world on the foundation of submission to the Creator. Sometimes it appears that some parts of Islam resemble some aspects of the life of people in *Jahiliyyahh*; but these aspects are not *Jahili* nor are they from *Jahiliyyahh*. This apparent resemblance in some minor aspects is a mere coincidence; the roots of the two trees are entirely different. The tree of Islam has been sown and nurtured by the wisdom of Allah Almighty, while the tree of *Jahiliyyahh* is the product of the soil of human desires.

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبُثَ لاَ يَخْرُجُ إِلاَّ نَكِدًا كَذَلِكَ
نُصَرِّفُ الآيَاتِ لِقَوْمٍ يَشْكُرُونَ

"And the good land - its vegetation emerges by permission of its Lord; but that which is bad - nothing emerges except sparsely, with difficulty. Thus do We diversify the signs for a people who are grateful." [129]

[129] Surah al-A'raf 7:58.

Jahiliyyahh is evil and corrupt, whether it be of the ancient or modern variety. Its outward manifestations may be different during different epochs, yet its roots are the same. Its roots are human desires, which do not let people come out of their ignorance and self-importance, desires which are used in the interests of some persons or some classes or some nations or some races, interests which prevail over the demand for justice, truth and goodness. But the pure law of Allah Almighty cuts through these roots and provides a system of laws which has no human interference, and it is not influenced by human ignorance or human desire or for the interests of a particular group of people.

This is the basic difference between the concept of life taught by Allah Almighty and man made theories, and hence it is impossible to gather them together under one system. It is fruitless to try to construct a system of life which is half-Islam and half-*Jahiliyyahh*. Allah Almighty does not forgive any association with His person, and He does not accept any association with His revealed way of life. Both are equally *Shirk* (polytheism) in the sight of Allah Almighty, as both are the product of the same mentality.

This truth ought to be firmly and clearly impressed on our minds, and when we present Islam to people our tongues should not hesitate to pronounce it, nor should we be ashamed, nor should we leave any doubt in people's minds, nor leave them until they are assured that if they follow Islam their lives will be completely changed. Islam will change their concepts of life as well as their modes of behaviour completely. As it changes them, it bestows on them blessings beyond imagination by uplifting their concepts, improving their modes of behaviour, and bringing them closer to the position of dignity worthy of human life. Nothing will remain of the modes of *Jahiliyyahh* in which they were steeped, except some minor aspects which by accident appear similar to some aspects of Islam. Even these will not remain exactly the same as they become joined to the great root of Islam, which is clearly different from the root to which they had been joined so far, the fruitless and evil root of *Jahiliyyahh*. During this process it will not deprive them of any of the knowledge based on scientific observation; indeed, it gives a great impetus in this direction.

When we call people to Islam, it is our duty to make them understand that it is not one of the man-made religions or ideologies, nor is it a man-made system - with various names, banners and paraphernalia - but it is Islam, and nothing else. Islam has its own permanent personality and permanent concept and permanent modes. Islam guarantees for mankind a blessing greater than all these man-made systems. Islam is noble, pure, just, beautiful; springing from the source of the Most High, the Most Great, Allah Almighty.

When we understand the essence of Islam in this manner, this understanding in itself creates in us confidence and power, compassion and sympathy, while presenting Islam to the people: the confidence of a man who knows that he is with the truth, while what the people have is falsehood; and the compassion of a person who sees the suffering of mankind and knows how to bring them to ease; and the sympathy of a person who sees the error of the people and knows what supreme guidance is.

We need not rationalize Islam to them; need not appease their desires and distorted concepts. We will be extremely outspoken with them: "The ignorance in which you are living makes you impure, and Allah wants to purify you; the customs which you follow are defiling, and Allah wants to cleanse you; the life you are living is low, and Allah wants to uplift you; the condition which you are in is troublesome, depressing and base, and Allah wants to give you ease, mercy and goodness. Islam will change your concepts, your modes of living and your values; will raise you to another life so that you will look upon the life you are now living with disgust; will show you modes of living such that you will look upon all other modes, whether Eastern or Western, with contempt; and will introduce you to values such that you will look upon all current values in the world with disdain. And if, because of the sorry state you are in, you cannot see the true picture of the Islamic life, since your enemies - the enemies of this religion - are all united against the establishment of this way of life, against its taking a practical form, then let us show it to you; and, thank Allah, its picture is in our hearts, seen through the windows of our Qur'an, of our Shari'ah, of our history, of our concept of the future, whose coming we do not doubt!"

This is the way in which we ought to address people while presenting Islam. This is the truth, and this was the form in which Islam addressed people for the first time; this was the form, whether it was in the Arabian peninsula, in Persia or in the Roman provinces, or in whatever other places it went.

Islam looked at them from a height, as this is its true position, and addressed them with extreme love and kindness, as this is its true temperament, and explained everything to them with complete clarity, without any ambiguity, as this is its method. It never said to them that it would not touch their way of living, their modes, their concepts and their values except perhaps slightly; it did not propose similarities with their system or manners to please them, as some do today when they present Islam to the people under the names of 'Islamic Democracy' or 'Islamic Socialism', or sometimes by saying that the current economic or political or legal systems in the world need not be changed

except a little to be acceptable Islamically. The purpose of all this rationalization is to appease people's desires!

Indeed, the matter is entirely different! The change from this *Jahiliyyahh*, which has encompassed the earth, to Islam is vast and far-reaching; and the Islamic life is the opposite of all modes of *Jahili* life, whether ancient or modern. The miserable state of mankind is not alleviated by a few minor changes in current systems and modes. Mankind will never come out of it without this vast and far-reaching change: the change from the ways of the created to the way of the Creator, from the systems of men to the system of the Lord of men, and from the commands of servants to the command of the Lord of servants.

This is a fact - a fact which we proclaim, and proclaim loudly, without leaving any doubt or ambiguity in the minds of people.

In the beginning, people may dislike this method of giving the message, may run away from it, and may be afraid of it. But the people disliked it, ran away from it, and were afraid of it when Islam was presented to them for the first time. They hated it and were hurt when Muhammad ﷺ criticized their concepts, derided their deities, rejected their ways of behaviour, turned away from their habits and customs, and adopted for himself and for the few believers who were with him modes of behaviour, values and customs other than the modes, values and customs of *Jahiliyyahh*.

Then what happened? They loved the same truth which at first seemed so strange to them, from which they ran away

كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ

"As if they were alarmed donkeys,"

فَرَّتْ مِن قَسْوَرَةٍ

"Fleeing from a lion ?" [130]

against which they fought with all their power and strategy, grievously torturing its adherents when they were weak in Makkah and fighting with them incessantly when they were strong in Medina.

[130] Surah al-Mudathir 74:50-51.

The conditions which the Islamic Call had to face in its first period were not more favourable or better than the conditions of today. It was an unknown thing, rejected by *Jahiliyyahh*; it was confined to the valley of Makkah, hounded by the people in power and authority; and, at that time, it was a complete stranger to the whole world. It was surrounded by mighty and proud empires which were against its basic teachings and purposes. In spite of all this it was a powerful Call, as it is powerful today and will remain powerful tomorrow. The source of its real power is hidden in the very nature of this belief; that is why it can operate under the worst conditions and in the face of the most severe opposition. It derives its power from the simple and clear truth on which it stands. Its balanced teachings are according to human nature - that nature which cannot tolerate any resistance for very long - and it is in its power to lead mankind over toward progress, no matter in what stage of economic, social, scientific or intellectual backwardness or development it may be. Another secret of its power is that it challenges *Jahiliyyahh* and its physical power, without agreeing to change even a single letter of its principles. It does not compromise with *Jahili* inclinations nor does it use rationalizations. It proclaims the truth boldly so that people may understand that it is good, that it is a mercy and a blessing.

It is Allah Who created men and Who knows their nature and the passages to their hearts. He knows how they accept the truth when it is proclaimed boldly, clearly, forcefully, and without hesitation and doubt!

Indeed, the capacity exists in human nature to change completely from one way of life to another; and this is much easier for it than many partial changes. And if the complete change were to be from one system of life to another which is higher, more perfect and purer than the former, this complete change is agreeable to human psychology. But who would be agreeable to changing from a system of *Jahiliyyahh* to the system of Islam if the Islamic system were no more than a little change here and a little variation there? To continue with the former system is more logical. At least it is an established order, amenable to reform and change; then what is the need to abandon it for an order not yet established or applied, while it continues to resemble the old order in all its major characteristics?

We also find some people who, when talking about Islam, present it to the people as if it were something which is being accused and they want to defend it against the accusation. Among their defences, one goes like this: *"It is said that modern systems have done such and such, while Islam did not do anything comparable. But listen! It did all this some fourteen hundred years before modern civilization!"*

Woe to such a defence! Shame on such a defence!

Indeed, Islam does not take its justifications from the *Jahili* system and its evil derivatives. And these 'civilizations', which have dazzled many and have defeated their spirits, are nothing but a *Jahili* system at heart, and this system is erroneous, hollow and worthless in comparison with Islam. The argument that the people living under it are in a better condition than the people of a so-called Islamic country or "the Islamic world' has no weight. The people in these countries have reached this wretched state by abandoning Islam, and not because they are Muslims. The argument which Islam presents to people is this: Most certainly Islam is better beyond imagination. It has come to change *Jahiliyyahh*, not to continue it; to elevate mankind from its depravity, and not to bless its manifestations which have taken the garb of 'civilization'.

We ought not to be defeated to such an extent that we start looking for similarities with Islam in the current systems or in some current religions or in some current ideas; we reject these systems in the East as well as in the West. We reject them all, as indeed they are retrogressive and in opposition to the direction toward which Islam intends to take mankind.

When we address people in this fashion and present to them the basic message of the comprehensive concept of Islam, the justification for changing from one concept to another, from one mode of living to another, will come from the very depths of their being. But we will not address them with this ineffective argument, saying: *"Come from a system which is currently established to a system not yet applied; it will make only a little change in the established order. You should have no objection; you can continue to do what you have been doing. It will not bother you except to ask for a few changes in your habits, manners and inclinations, and will preserve for you whatever pleases you and will not touch it except very slightly."*

On the surface this method seems easy, but there is no attraction in it; moreover, it is not based on the truth. The truth is that Islam not only changes concepts and attitudes, but also the system and modes, laws and customs, since this change is so fundamental that no relationship can remain with the *Jahili* way of life, the life which mankind is living. It is sufficient to say that it brings them both in general and in particular from servitude to men into the service of Allah, Who is One:

"Believe if one wishes or reject if one wishes."
"And if one rejects, then Allah is independent of His creation,"

The question in essence is that of unbelief and belief, of associating others with Allah Almighty and the Oneness of Allah, and of *Jahiliyyahh* and Islam. This ought to be made clear. Indeed, people are not Muslims, as they proclaim to be, as long as they live the life of *Jahiliyyahh*. If someone wishes to deceive himself or to deceive others by believing that Islam can be brought in line with this *Jahiliyyahh*, it is up to him. But whether this deception is for others, it cannot change anything of the actual reality. This is not Islam, and they are not Muslims. Today the task of the '*Call*' is to return these ignorant people to Islam and make them into Muslims all over again.

We are not inviting people to Islam to obtain some reward from them; we do not desire anything at all for ourselves, nor is our accounting and reward with the people. Indeed, we invite people to Islam because we love them and we wish them well, although they may torture us; and this is the characteristic of the caller to Islam and this is his motivation. The people are entitled to learn from us the nature of Islam and the nature of the obligations it imposes on them, as well as the great blessing which it bestows on them. They are also entitled to know that the nature of what they are doing is nothing but *Jahiliyyahh*; it is indeed *Jahiliyyahh*, with nothing in it from Islam. It is mere desire as long as it is not the *Shari'ah*; and it is falsehood as long as it is not the truth - and what is beyond the truth but falsehood!

There is nothing in our Islam of which we are ashamed or anxious about defending; there is nothing in it to be smuggled to the people with deception, nor do we muffle the loud truth which it proclaims. This is the defeated mentality, defeated before the West and before the East and before this and that mode of *Jahiliyyahh*, which is found in some people - 'Muslims' - who search for resemblances to Islam in man-made systems, or who find justification for the actions of Islam and its decision concerning certain matters by means of the actions of *Jahili* civilization.

A person who feels the need of defence, justification and apology is not capable of presenting Islam to people. Indeed, he is a person who lives the life of *Jahiliyyahh*, hollow and full of contradictions, defects and evils, and intends to provide justification for the *Jahiliyyahh* he is in. These are the offenders against Islam and they distract some sincere persons. They confuse Islam's true nature by their defence, as if Islam were something accused standing at trial, anxious for its own defence.

During my stay in the United States, there were some people of this kind who used to argue with us - with us few who were considered to be on the side of Islam. Some of them took the position of defence and justification. I, on the other hand, took the position of attacking the Western *Jahiliyyahh*, its shaky religious beliefs, its social and economic modes, and its immoralities: *"Look at these concepts of the Trinity, Original Sin, Sacrifice and Redemption, which are agreeable neither to reason nor to conscience. Look at this capitalism with its monopolies, its usury and whatever else is unjust in it; at this individual freedom, devoid of human sympathy and responsibility for relatives except under the force of law; at this materialistic attitude which deadens the spirit; at this behaviour, like animals, which you call 'Free mixing of the sexes' at this vulgarity which you call 'emancipation of women,' at these unfair and cumbersome laws of marriage and divorce, which are contrary to the demands of practical life; and at Islam, with its logic, beauty, humanity and happiness, which reaches the horizons to which man strives but does not reach. It is a practical way of life and its solutions are based on the foundation of the wholesome nature of man."*

These were the realities of Western life which we encountered. These facts, when seen in the light of Islam, made the American people blush. Yet there are people - exponents of Islam-who are defeated before this filth in which *Jahiliyyahh* is steeped, even to the extent that they search for resemblances to Islam among this rubbish heap of the West, and also among the evil and dirty materialism of the East.

After this, there is no need for me to say: Certainly we who present Islam to the people are not the ones to go along with any of the concepts, modes and traditions of *Jahiliyyahh* however great its pressure on us may be.

Our first task is to replace this *Jahiliyyahh* with Islamic ideas and traditions. This cannot be brought about by agreeing with *Jahiliyyahh* and going along a few steps with it from the very beginning, as some of us think we ought to do, for this will simply mean that from the very beginning we have accepted defeat.

Of course the current ideas of the society and its prevalent traditions apply great pressure - back-breaking pressure, especially in the case of women; the Muslim woman is really under extreme and oppressive pressure - but this is the situation and we have to face it. First we must be steadfast; next we must prevail upon it; then we must show *Jahiliyyahh* the low state it is really in compared to the lofty and bright horizons of Islamic life which we wish to attain.

This cannot come about by going along a few steps with *Jahiliyyahh*, nor by now severing relations with it and removing ourselves to a separate corner; never. The correct procedure is to mix with discretion, give and take with dignity, speak the truth with love, and show the superiority of the Faith with humility. After all this, we must realize the fact that we live in the midst of *Jahiliyyahh*, that our way of life is straighter than that of *Jahiliyyahh*, and that the change from *Jahiliyyahh* to Islam is vast and far-reaching. The chasm between Islam and *Jahiliyyahh* is great, and a bridge is not to be built across it so that the people on the two sides may mix with each other, but only so that the people of *Jahiliyyahh* may come over to Islam, whether they reside in a so-called Islamic country and consider themselves Muslims or they are outside the 'Islamic' country, in order that they may come out of darkness into light and may get rid of their miserable condition, and enjoy those blessings which we have tasted - we who have understood Islam and live in its atmosphere. If not, then we shall say to them what Allah Almighty commanded His Messenger - peace be on him - to say:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

"For you is your religion, and for me is my religion." [131]

[131] Surah al-Kafirun 109:6.

CHAPTER 11

THE FAITH TRIUMPHANT

وَلاَ تَهِنُوا وَلاَ تَحْزَنُوا وَأَنتُمُ الأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ

"So do not weaken and do not grieve, and you will be superior if you are (true) believers."
(Surah Ale-Imran 3:139)

The first thought which comes to mind on reading this verse is that it relates to the form of Jihad which is actual fighting; but the spirit of this message and its application, with its manifold implications, is greater and wider than this particular aspect. Indeed, it describes that eternal state of mind which ought to inspire the Believer's consciousness, his thoughts and his estimates of things, events, values and persons.

It describes a triumphant state which should remain fixed in the Believer's heart in the face of every thing, every condition, every standard and every person; the superiority of the Faith and its value above all values which are derived from a source other than the source of the Faith.

It means to be above all the powers of the earth which have deviated from the way of the Faith, above all the values of the earth not derived from the source of the Faith, above all the customs of the earth not coloured with the colouring of the Faith, above all the laws of the laws of the earth not sanctioned by the Faith, and above all traditions not originating in the Faith.

It means to feel superior to others when weak, few and poor, as well as when strong, many and rich.

It means the sense of supremacy which does not give in before any rebellious force, before any social custom and erroneous tradition, before any behaviour which may be popular among people but which has no authority in the Faith.

Steadfastness and strength on the battlefield are but one expression among many of the triumphant spirit which is included in this statement of Almighty Allah.

The superiority through faith is not a mere single act of will nor a passing euphoria nor a momentary passion, but is a sense of superiority based on the permanent truth centred in the very nature of existence. This eternal truth is above the logic of force, the concept of environment, the terminology of society, and the customs of people, as indeed it is joined with the Living God who does not die.

A society has a governing logic and a common mode; its pressure is strong and its weight heavy on anyone who is not protected by some powerful member of the society or who challenges it without a strong force. Accepted concepts and current ideas have a climate of their own, and it is difficult to get rid of them without a deep sense of truth, in the light of which all these concepts and ideas shrink to nothingness, and without the help of a source which is superior, greater and stronger than the source of these concepts and ideas.

The person who takes a stand against the direction of the society - its governing logic, its common mode, its values and standards, its ideas and concepts, its error and deviations -will find himself a stranger, as well as helpless, unless his authority comes from a source which is more powerful than the people, more permanent than the earth, and nobler than life.

Indeed, Allah Almighty does not leave the believer alone in the face of oppression to whimper under its weight, to suffer dejection and grief, but relieves him of all this with the message:

وَلاَ تَهِنُوا وَلاَ تَحْزَنُوا وَأَنتُمُ الأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ

So do not weaken and do not grieve, and you will be superior if you are (true) believers." [132]

This message relieves him from both dejection and grief, these two feelings being natural for a human being in this situation. It relieves him of both, not merely through patience and steadfastness, but also through a sense of superiority from whose heights the power of oppression, the dominant values, the current concepts, the standards, the rules, the customs and habits, and the people steeped in error, all seem low.

Indeed, the believer is uppermost, uppermost on the basis of the authority which is behind him and his source of guidance. Then, what is to be said of this earth, what of the people, what of the dominant values of the world, the

[132] Surah ali-Imran 3: 139.

standards current among people, while he is inspired by Allah Almighty, returns to Allah for guidance, and travels on His path?

The believer is most superior in his understanding and his concept of the nature of the world, for the belief in One God, in the form which has come to him from Islam, is the most perfect form of understanding, the greatest truth. The picture of the world which this Faith presents is far above the heaps of concepts, beliefs and religions, and is not reached by any great philosophers, ancient or modern, nor attained by idolaters or the followers of distorted scriptures, nor approached by the base materialists. This picture is so bright, clear, beautiful and balanced that the glory of the Islamic belief shines forth as never before. And without doubt those who have grasped this knowledge are superior to all others.

The believer is most superior in his values and standards, by means of which he measures life, events, things and persons. The source of his belief is the knowledge of Allah Almighty and His attributes as described by Islam, and the knowledge of the realities prevalent in the universe at large, not merely on the small earth. This belief with its grandeur provides the believer with values which are superior to and firmer than the defective standards made by men, who do not know anything except what is under their feet. They do not agree on the same standard within the same generation; even the same person changes his standard from moment to moment.

He is most superior in his conscience and understanding, in his morals and manners, as he believes in Allah Almighty who has excellent names and attributes. This by itself creates in him a sense of dignity, purity and cleanliness, modesty and piety, and a desire for good deeds, and of being a rightly-guided representative of Allah Almighty on earth. Furthermore, this belief gives him the assurance that the reward is in the Hereafter, the reward before which the troubles of the world and all its sorrows become insignificant. The heart of the believer is content with it, although he may pass through this life without apparent success.

And he is most superior in his law and system of life. When the believer scans whatever man, ancient or modern, has known, and compares it with his own law and system, he realizes that all this is like the playthings of children or the searchings of blind men in comparison with the perfect system and the complete law of Islam. And when he looks from his height at erring mankind with compassion and sympathy at its helplessness and error, he finds nothing in his heart except a sense of triumph over error and nonsense.

This was the attitude of the early Muslims toward the hollow expressions of pomp and power and the traditions which had enslaved the people of the Days of Ignorance. Ignorance is not limited to any particular age, but is a condition which reappears whenever people deviate from the way of Islam, whether in the past, present or future.

This was the response of al-Mughira ibn Shu'ba when he encountered the forms, manners, standards, and expressions of *Jahiliyyahh* in the camp of Rustum, the famous Persian general.

Abi Uthman al-Nahdi reports:

'When al-Mughira crossed the bridge and reached the Persian army, they seated him and asked Rustum's permission for an audience. In spite of their defeat, they had not changed any of their show of pomp. Al-Mughira proceeded. The people were all in their military uniforms, many wearing crowns, and clothed in gold-threaded garments. The floor was thickly carpeted (the carpet extending to three hundred or four hundred steps) and was to be traversed to reach the general. Al-Mughira proceeded, his hair braided in four braids, and climbed on the throne and sat beside Rustum. The attendants jumped on him and pulled him down. He then said, 'We had heard that you were a sensible people, but I see that you are the most foolish nation. Among Arabs all are equal and no one is slave to another, except when one is captured on the battlefield. I imagined that you treated each other equally as we do. It would have been better if you had informed me that some of you are lords over others rather than treating me like this. This is not good manners, and we do not do it. I have come at your request and not on my own. I know now that your situation is weak and that you will be defeated. No kingdom can survive with this character and mentality.'

A similar attitude was shown by Rab'i bin 'Amer in front of Rustum and his courtiers before the battle of al-Qadisiyyah:

Before the battle of al-Qadisiyyah, S'ad bin Waqqas sent Rab'i bin 'Amer as a messenger to Rustum, the commander of the Persian army and their ruler. He entered the tent which was all carpeted and curtained with silk and velvet. Rustum sat on a golden throne, crowned and wearing precious stones and pearls. Rab'i, in tattered clothes, with a shield, sitting on a small horse, entered. He did not alight from his horse for some distance; then he alighted and tied the horse to a large pillow. He proceeded armed and helmeted. They said to him: 'Take off your arms'. He replied: 'I have not come on my own but on your request. If you do not like it, then I will go back'. Rustum said: 'Let him come'. He came forward leaning on his spear, making holes in the carpet. Rustum asked him: 'For what purpose you have come?" He replied: 'Allah has sent us to bring whoever wishes from servitude to men into the service of Allah alone, from the

narrowness of this world into the vastness of this world and the Hereafter, from the tyranny of religions into the justice of Islam.' [133]

Conditions change, the Muslim loses his physical power and is conquered, yet the consciousness does not depart from him that he is the most superior. If he remains a Believer, he looks upon his conqueror from a superior position. He remains certain that this is a temporary condition which will pass away and that faith will turn the tide from which there is no escape. Even if death is his portion, he will never bow his head. Death comes to all, but for him there is martyrdom. He will proceed to the Garden, while his conquerors go to the Fire. What a difference! And he hears the voice of his Generous Lord:

لاَ يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُواْ فِي الْبِلاَدِ

"Be not deceived by the (uninhibited) movement of the disbelievers throughout the land.

مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ

(It is but) a small enjoyment; then their (final) refuge is Hell, and wretched is the resting place.

لَكِنِ الَّذِينَ اتَّقَوْاْ رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا نُزُلاً مِّنْ عِندِ اللّهِ وَمَا عِندَ اللّهِ خَيْرٌ لِّلأَبْرَارِ

But those who feared their Lord will have gardens beneath which rivers flow, abiding eternally therein, as accommodation from Allah. And that which is with Allah is best for the righteous." [134]

The society may be drowned in lusts, steeped in low passions, rolling in filth and dirt, thinking that it has enjoyment and freedom from chains and restrictions. Such a society may become devoid of any clean enjoyment and even of lawful food, and nothing may remain except a rubbish heap, or dirt and mud. The Believer from his height looks at the people drowning in dirt and mud. He may be the only one; yet he is neither dejected nor grieved, nor does his heart desire that he take off his neat and immaculate garments and join the crowd. He remains the uppermost with the enjoyment of faith and the taste of belief.

---

[133] Ibn Kathir: Al-Bidayah wa al-Nihayah.
[134] Surah ali-Imran 3:196-198.

The believer holds on to his religion like the holder of a precious stone in the society devoid of religion, of character, of high values, of noble manners and of whatever is clean, pure and beautiful. The others mock his tenacity, ridicule his ideas, laugh at his values, but this does not make the Believer weak of heart: and he looks from his height at those who mock, ridicule and laugh, and he says, as one of the great souls - those who preceded him on the long and bright path of faith - Nuh (peace be on him), said:

إِن تَسْخَرُواْ مِنَّا فَإِنَّا نَسْخَرُ مِنكُمْ كَمَا تَسْخَرُونَ

"If you ridicule us, then we will ridicule you just as you ridicule." [135]

And he sees the end of this bright path, and also the end of the dark path in the words of Allah Almighty:

إِنَّ الَّذِينَ أَجْرَمُوا كَانُواْ مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ

"Indeed, those who committed crimes used to laugh at those who believed.

وَإِذَا مَرُّواْ بِهِمْ يَتَغَامَزُونَ

And when they passed by them, they would exchange derisive glances.

وَإِذَا انقَلَبُواْ إِلَى أَهْلِهِمُ انقَلَبُواْ فَكِهِينَ

And when they returned to their people, they would return jesting.

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاء لَضَالُّونَ

And when they saw them, they would say, "Indeed, those are truly lost."

وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ

But they had not been sent as guardians over them,

[135] Surah al-Hud 11:38.

فَالْيَوْمَ الَّذِينَ آمَنُواْ مِنَ الْكُفَّارِ يَضْحَكُونَ

So Today those who believed are laughing at the disbelievers,

عَلَى الْأَرَائِكِ يَنظُرُونَ

On adorned couches, observing,

هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ

Have the disbelievers [not] been rewarded (this Day) for what they used to do?" [136]

Before this, the Holy Qur'an told us what the unbelievers said to the Believers:

وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا

And when Our verses are recited to them as clear evidences, those who disbelieve say to those who believe, 'Which of (our) two parties is best in position and best in association?" [137]

Which of the two parties? The great men who do not believe in Muhammad, or the poor who assemble around him? Which of the two parties? Al-Nadr bin al-Harith and 'Amr bin Hisham and al-Walid bin al-Mughira and Abu Sufyan bin Harb? Or Bilal and 'Ammar and Khabbab? If the call of Muhammad had been better, would only such people have followed him who did not have any power or position among the Quraish, who assembled in such a lowly place as the house of al-Arqam, while their opponents were the lords of al-Nadwah, the great and glorious assembly hall, and they possessed power, authority and grandeur?

This is the logic of this world, the logic of those of any age or any place who cannot see the higher horizons. It is the wisdom of Allah Almighty that belief remains independent of the glitter and glamour of worldly allurements, such as closeness to the ruler, favour from the government, popularity among the people or the satisfaction of desire. It is only striving, hard work, fighting and martyrdom. Let him accept it who may accept, who has the certainty in his

[136] Surah al-Mutaffifin 83:29-36.
[137] Surah al-Maryam 19:73.

heart that this is purely for the sake of Allah Almighty and not for the sake of people, or for the allurements and attractions so dear to people. Let him stay away from it who desires pleasures and benefits, and who is greedy for pomp and show, and who is after wealth and possessions, and who gives weight to the considerations of men although these may be light in the balance of Allah Almighty.

Indeed, the Believer does not borrow his values, concepts and standards from people so that he is dependent on the estimation of people; he takes them from the Sustainer of the people, and that is sufficient for him. He does not follow the desires of men so that he has to fluctuate with their changing desires; he depends on the firm balance of the truth which does not fluctuate or lean to one side. Indeed, his inspiration does not come from this passing and finite world; the inspiration of his soul comes from the fountainheads of the universe. Then how can he find dejection in his soul or grief in his heart, while he is linked to the Sustainer of the people, the balance of truth, and the fountainheads of the universe?

Indeed, he is with the truth - and what is beyond the truth but falsehood? Let falsehood have power, let it have its drums and banners, and let it have its throngs and mobs; all this cannot change anything of the truth. Indeed, he is with the truth, and nothing is beyond the truth except error, and the believer cannot prefer error to the truth. He is a believer, and whatever be the conditions and the situation, he cannot exchange error for the truth.

رَبَّنَا لاَ تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنتَ الْوَهَّابُ

"(Who say), 'Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لاَّ رَيْبَ فِيهِ إِنَّ اللّهَ لاَ يُخْلِفُ الْمِيعَادَ

"Our Lord, surely You will gather the people for a Day about which there is no doubt. Indeed, Allah does not fail in His promise." [138]

[138] Surah ali-Imran 3:8-9.

CHAPTER 12

THIS IS THE ROAD

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ

By the sky containing great stars

وَالْيَوْمِ الْمَوْعُودِ

And (by) the promised Day

وَشَاهِدٍ وَمَشْهُودٍ

And (by) the witness and what is witnessed,

قُتِلَ أَصْحَابُ الْأُخْدُودِ

Cursed were the companions of the trench

النَّارِ ذَاتِ الْوَقُودِ

(Containing) the fire full of fuel,

إِذْ هُمْ عَلَيْهَا قُعُودٌ

When they were sitting near it

وَهُمْ عَلَى مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ

And they, to what they were doing against the believers, were witnesses.

وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَن يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ

And they resented them not except because they believed in Allah, the Exalted in Might, the Praiseworthy,

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

To whom belongs the dominion of the heavens and the earth. And Allah, over all things, is Witness.

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ

Indeed, those who have tortured the believing men and believing women and then have not repented will have the punishment of Hell, and they will have the punishment of the Burning Fire.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ

Indeed, those who have believed and done righteous deeds will have gardens beneath which rivers flow. That is the great attainment.

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ

Indeed, the vengeance of your Lord is severe.

إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ

Indeed, it is He who originates (creation) and repeats.

وَهُوَ الْغَفُورُ الْوَدُودُ

And He is the Forgiving, the Affectionate,

ذُو الْعَرْشِ الْمَجِيدُ

Honourable Owner of the Throne,

فَعَّالٌ لِّمَا يُرِيدُ

Effecter of what He intends." [139]

The story of the 'Makers of the pit' as told in the surah '*al-Buruj*' (The Constellations) requires deep thought by those among the Believers, to whatever time and place they belong, who invite people to Allah Almighty. The story, with its introduction, description, comments and moral, as related in the Qur'an, points out some profound truths concerning the nature of the call toward Allah Almighty, the reaction of people to this Call, and the consequences which are possible in the vast scope of this Call - the scope whose vastness encompasses the whole world, this life and the life beyond it. The Qur'an through this story, points out to the Believers the road which lies before them and prepares them to accept with fortitude whatever comes their way, as yet unknown to them, with the permission of the All-Wise Allah.

This is the story of a group of people who believed in Allah Almighty and openly proclaimed their belief. They encountered tyrannical and oppressive enemies who were bent upon denying the right of a human being to believe in the All-Mighty, the All-Praiseworthy Allah. They intended to deprive man of that dignity which has been bestowed upon him by Allah Almighty and without which he is reduced to a mere plaything in the hands of tyrants, to be tortured, burned alive, and provide entertainment to his tormentors by his cries of agony.

[139] Surah al-Buruj 85:1-16.

But the faith in the hearts of the believers raised them above all persecution. Belief triumphed over life. The threat of torture did not shake them, they never recanted, and they burned in the fire until death.

Indeed, their hearts were liberated from the worship of this life. Neither the love of life nor the fear of an agonizing death could make them yield to accept dishonour. They freed themselves from this earth and all its attractions, triumphing over life through a sublime faith.

Against these believing, righteous, sublime and honourable souls were pitted arrogant, mischievous, criminal and degraded people. And these criminals sat by the pit of fire, watching how the Believers suffered and writhed in pain. They sat there to enjoy the sight of how fire consumes living beings and how the bodies of these noble souls were reduced to cinders and ashes. And when some young man or woman, some child or old man from among these righteous believers was thrown into the fire, their diabolical pleasure would reach a new height, and shouts of mad joy would escape their lips at the sight of blood and pieces of flesh.

This hair-raising incident shows that these rebellious people had sunk to those levels of depravity, seeking pleasure through torturing others, which are not even reached by any wild beast. A wild beast kills its prey for food, never to derive pleasure through tormenting it.

The same incident also shows the height to which the spirit of a believer can soar, liberated and free - that height, the attainment of which has been the highest honour in all generations and in all periods.

By earthly reckoning, tyranny triumphed over faith, and this faith, although it reached its zenith in the hearts of this righteous, noble, steadfast and sublime group, had no weight in the struggle between tyranny and faith.

The traditions relating to this incident, like the text of the Qur'an, say nothing concerning whether Allah Almighty punished these tyrants in this life for their crimes as He punished the people of Nuh, the people of Hud, the people of Salih, the people of Shu'aib, and the people of Lut, or as He caught Pharaoh with his army in all his splendour and power.

Thus from the earthly point of view, the end was pitiful and tragic.

But did this matter finish here? Did the group of believers, with all the sublimity of their faith, vanish - vanish in the pit of fire with their torments? And did the group of criminals, with all the depravity of their crime, go unpunished?

From the earthly point of view, this tragic end troubles the heart!
But the Qur'an teaches the believers something else, reveals to them another reality, shows them another scale with which to weigh all matters, and enlightens them concerning the scope of the struggle.

Life's pleasures and pains, achievements and frustrations, do not have any great weight in the scale, and do not determine the profit or loss. Triumph is not limited to immediate victory, which is but one of the many forms of triumph.

In the scale of Allah Almighty, the true weight is the weight of faith; in Allah's market the only commodity in demand is the commodity of faith. The highest form of triumph is the victory of soul over matter, the victory of belief over pain, and the victory of faith over persecution. In the incident described above, the souls of the Believers were victorious over fear and pain, over the allurements of the earth and of life, and they gained such victory over torture which is an honour for all mankind for all times - and this is the true victory.

All men die, and of various causes; but not all gain such victory, nor reach such heights, nor taste such freedom, nor soar to such limits of the horizon. It is Allah's choosing and honouring a group of people who share death with the rest of mankind but who are singled out from other people for honour - honour among the noblest angels, nay, even among all mankind, if we measure them by the standards of the total history of generations of men.

It was possible for these believers to save their lives by giving up their faith; but with how much loss to themselves, and with what a great loss to all mankind? They would have lost and would have killed this great truth, that life without belief is worthless, without freedom is degrading, and if tyrants are allowed to dominate men's souls as well as their bodies, then it is entirely depraved.

This was that noble truth, the great truth, which the believers realized while they were alive on the earth; they realized and found it while the fire was licking them and burning their mortal frames. This noble truth triumphed over the torment of the fire.

The scope of this struggle is not limited to this earth or to this life. The observers of this struggle are not merely a generation of men. The angels are also participants in the happenings on earth; they observe them and are a witness to them, and they weigh them in a scale which is other than the scale of a generation or even of all generations of men. The angels are noble souls who number many times more than the people on the earth. Without question the praise and respect of the angels is far greater in this scale than the opinion and judgment of the people on the earth.

And then there is the Hereafter. That will be the real sphere which is adjacent to the earthly sphere and is not separated from it, in actuality as well as in the believers' perception of this reality.

Thus the struggle does not end here, and the real decision cannot be reached here. Any judgment based on that part of it which took place on earth is therefore incorrect, as this judgment will concern only a small and rather insignificant part of this struggle.

The former viewpoint, that is, that of the earthly scale, is limited and narrow, entertained by a hasty man. The latter viewpoint is comprehensive and far-sighted, and such a viewpoint is nurtured in a believer by the teachings of the Qur'an, as it is the mirror of reality and the basis of correct belief.

Among the rewards which Allah Almighty has promised to the Believers for their faith, obedience, steadfastness in the face of calamity, and victory over persecution is contentment of heart:

الَّذِينَ آمَنُواْ وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللّهِ أَلاَ بِذِكْرِ اللّهِ تَطْمَئِنُّ الْقُلُوبُ

"Those who believe, and their hearts find satisfaction in remembrance of Allah. Indeed, remembrance of Allah brings contentment to the hearts." [140]

And it is the pleasure and love of the All-Merciful:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

Indeed, those who have believed and done righteous deeds – the Most Merciful will appoint for them affection. [141]

---

[140] Surah ar-Ra'd 13:28.

[141] Surah al-Maryam 19:96.

And it is remembrance on High:

The Messenger of Allah ﷺ said*: "When a certain person's child dies, Allah asks the angels: Did you take away the soul of My servant's child? They say: Yes. Then He says: Did you take away the apple of his eye? They say Yes. Then He says: What did My servant say? They say: He praised You and said, 'Indeed, we belong to Allah and to Him shall we return'. Then He says: Build a house for My servant in the Garden and call it 'The House of Praise."* [142]

He also said*: "Allah Most High says: I am to My servant according to his thought concerning Me; when he remembers Me, I am with him; when he remembers Me to himself, I remember him to Myself; when he mentions Me among a group, I mention him in a better group. If he comes toward Me one span, I come toward him an arm's length; if he comes toward Me one arm's length, I come toward him one step; if he walks toward Me, I run toward him."* [143]

And it is the keen interest of the angels in the affairs of the Believers on earth:

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ

"Those (angels) who carry the Throne and those around it exalt (Allah) with praise of their Lord and believe in Him and ask forgiveness for those who have believed, (saying), 'Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire." [144]

And it is life from Allah Almighty for the martyrs:

وَلاَ تَحْسَبَنَّ الَّذِينَ قُتِلُواْ فِي سَبِيلِ اللّهِ أَمْوَاتًا بَلْ أَحْيَاء عِندَ رَبِّهِمْ يُرْزَقُونَ

And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision,

---

[142] Reported by at-Tirmidhee.
[143] Reported by Bukhari and Muslim.
[144] Surah al-Ghafir 40:7.

فَرِحِينَ بِمَا آتَاهُمُ اللّهُ مِن فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُواْ بِهِم مِّنْ خَلْفِهِمْ أَلاَّ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

Rejoicing in what Allah has bestowed upon them of His bounty, and they receive good tidings about those (to be martyred) after them who have not yet joined them – that there will be no fear concerning them, nor will they grieve.

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللّهِ وَفَضْلٍ وَأَنَّ اللّهَ لاَ يُضِيعُ أَجْرَ الْمُؤْمِنِينَ

They receive good tidings of favour from Allah and bounty and (of the fact) that Allāh does not allow the reward of believers to be lost." [145]

And as to rejecters of faith, the tyrants and the criminals, Allah Almighty has repeatedly promised that He will catch them in the Hereafter, while giving them a limited period of living on earth. Although He has caught some of them in this world too, yet for the final punishment, emphasis is on the Hereafter:

لاَ يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُواْ فِي الْبِلاَدِ

"Be not deceived by the (uninhibited) movement of the disbelievers throughout the land.

مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ

(It is but) a small enjoyment; then their (final) refuge is Hell, and wretched is the resting place." [146]

وَلاَ تَحْسَبَنَّ اللّهَ غَافِلاً عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الأَبْصَارُ

"And never think that Allah is unaware of what the wrongdoers do. He only delays them for a Day when eyes will stare (in horror).

مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لاَ يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاء

Racing ahead, their heads raised up, their glance does not come back to them, and their hearts are void." [147]

---

[145] Surah ali-Imran 3:169-171.
[146] Surah ali-Imran 3:196-197.
[147] Surah Ibrahim 14:42-43.

فَذَرْهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ

"So leave them to converse vainly and amuse themselves until they meet their Day which they are promised –

يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِضُونَ

The Day they will emerge from the graves rapidly as if they were, toward an erected idol, hastening.

خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ذَلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ

Their eyes humbled, humiliation will cover them. That is the Day which they had been promised." [148]

Thus the life of mankind is adjoined with that of the angels. This life proceeds into the life Hereafter and the field of struggle between good and evil, between the truth and falsehood, and between faith and tyranny, is not limited to this earth. This matter does not finish here, nor is the decision made in this world. This life and all its pleasures and pains, achievements and frustrations, do not weigh much in the scale.

The field of struggle is very broad in space and in time, in measures and in scales. This realization enlarges the Believer's horizons and heightens his aspirations, so that this earth and whatever is in it, this life and its attachments, shrink in his sight. The Believer's greatness increases in proportion to what he sees and understands of the scopes and horizons. To create such a broad, comprehensive, noble and pure concept of faith, the story of the *'Makers of the pit'* is a great example.

Light is also thrown on another aspect of the Call toward Allah Almighty and its situation with respect to all possibilities in the story of the Makers of the pit and the Surah al-Buruj.

The history of the Call toward Allah Almighty has witnessed various endings in this world in its struggle with other movements.

It has witnessed the annihilation of the people of Nuh, the people of Hud, the people of Shu'aib, and the people of Lut, and the escape - the bare escape - of a small group of believers. But the Qur'an does not state what these escapees did in the world and life after their escape. These examples tell us that sometimes

[148] Surah al-Ma'araij 70:42-44.

Allah Most High gives the rebels and tyrants a taste of punishment in this world, while the full punishment still awaits them in the Hereafter.

This history of the Call witnessed the annihilation of Pharaoh and his army, and the escape of Musa and his people and the establishment of their authority in the land. Those people of that time were the most righteous in all their (the Israelites') history, although they did not attain complete steadfastness nor establish the religion of Allah Almighty on earth in its entirety; and this example is different from the previous ones.

This history of the Call witnessed the annihilation of the polytheists who turned away from the guidance and belief in Muhammad ﷺ and it witnessed the complete victory of the Believers, with the amazing victory of belief in their hearts. And for the first time in the history of mankind the way of Allah Almighty was established in such completeness as was not seen by man, either before or after.

And it witnessed, as we have seen, the example of the Makers of the pit. And it witnessed many other examples in earlier or later times with little mention in the history of faith. And even today it is witnessing such examples, which reach one or another of the possible endings recorded throughout history for centuries. Among the various earlier or later examples, the example of the Makers of the Pit must not be forgotten.

The example must not be forgotten in which the believers have no escape and the unbelievers are not punished! This is so that the believers, the callers toward Allah Almighty, should remain fully aware that they can also meet this extreme end in the way of Allah, and they have no say in it. Their matter and the matter of belief rests with Allah Almighty.

Their task is to fulfil their obligation, and go. Their obligation is to choose Allah Almighty, prefer belief over life, raise themselves above persecution through faith, and to testify to Allah Almighty with deed as well as intention. Then it is up to Allah Almighty to deal with them and with their enemies, with His Religion and His Call, as He deems proper. He may choose for them any one of the endings known in history, or some other ending which only He knows and sees.

They are workers for Allah Almighty. Whenever, whatever, however He wants them to do their work, they should do it and take the known reward. To decide what will be the ending of their endeavour is neither in their power nor is it

their responsibility. This is the responsibility of the One in authority, not of those who are mere workers.

They receive the first part of their reward in the form of contentment of heart, height of understanding, beauty of ideas, liberation from desires and attractions, and freedom from fear and sorrow, in whatever condition they may be.

They receive the second part of their reward in praise; remembrance and honour among the angels, in addition to these among the people of this earth.

Then they receive the greater and the last part of their reward in the Hereafter: easy accounting and great favours.

With every kind of reward, they also receive the greatest of rewards: the pleasure of Allah Almighty. It is His bounty on them that He chose them for His purpose, an instrument for His power, so that He makes use of them on this earth as He deems proper.

The Qur'anic training of the first noble generation of Muslims was of this character to the highest degree. They lost their personalities and identities in this matter, acting as workers for the One in authority, and were pleased with Allah Almighty in every decision and in every condition.

The training by the Prophet ﷺ went side by side with the Qur'anic teachings, turning their hearts and eyes toward the Garden, and toward patiently persevering in their assigned task until Allah Almighty ordains what He intends in this world as well as what is pleasing to Him in the Hereafter.

The Prophet ﷺ saw the intensity of tortures heaped upon 'Ammar, his father and his mother - may Allah be pleased with them - but he said nothing more than this: "*Patience, family of Yasir! The Garden is promised for you.*"

And Khabbab bin al-Aratt-may Allah be pleased with him - reported: *"We complained to the Messenger of Allah - peace be upon him - while he was resting in the shadow of Ka'aba, saying, 'Why do you not ask Allah to help us?' Why do you not pray for us? Then he said: 'Before you, there were people who would catch a man, bury him halfway in a hole dug in the ground, then saw his head until it split in two; or would comb with iron combs between his flesh and bones; yet this would not turn him away from his religion. By Allah! Allah will bring this matter to completion, and a time will come when a rider will ride*

alone from Sana' to Hadramaut and he will have no fear except of Allah, or of a wolf against his sheep; but you people are in a hurry.' [149]

Allah Almighty's wisdom underlies every decision and every condition. He administers the entire universe, and, He is informed of its beginning and its end, controlling its events and its interrelationships. He knows the wisdom, hidden from us behind the curtains of the Unseen - the wisdom which, in conjunction with His will, unfolds the long process of history.

Sometimes, after generations and centuries, Allah Almighty unveils to us the wisdom of an event which was not understood by the contemporary people. They might have wondered: Why this? O Lord! Why did this happen? The question itself is due to ignorance from which the Believer saves himself. He already knows that behind every decision there is wisdom. His breath of concept and his far-seeing vision in space and time, and in values and scales, raises him above this unbelief whose beginning is in such a question. He journeys on Allah Almighty's ordained course with submission and contentment.

The Qur'an was creating hearts worthy of bearing the trust of being Allah's representatives on earth. It was necessary that these hearts be so solid, so strong and so pure, leaving behind everything and bearing everything patiently, as not to fix their sights on something of this earth, but looking beyond to the Hereafter, not seeking anything except the pleasure of Allah Almighty and being willing to traverse the path of life until death in poverty, difficulty, frustration, torment and sacrifice. They were not to seek any hasty reward on this earth, whether it was the reward of the victory of the Call, the dominance of Islam, and the glory of the Muslims, or even that this reward be the annihilation of the tyrants, as the All Mighty, the All Powerful had dealt with former generations of unbelievers. When such hearts were found which knew that during the course of this life they would have no expectations, and that the decision between the truth and falsehood would be made in the Hereafter - when such hearts were found, and Allah Almighty knew the sincerity of their intentions concerning which they had pledged, he gave them victory in the earth and bestowed upon them the trust. This trust was not for their benefit, but so that they might establish the Divine system.

[149] Reported by Bukhari.

They became the bearers of this trust when no promise was made to them of worldly benefits which they could have demanded, nor were their sights fixed on acquiring such benefits. They were dedicated servants of Allah Almighty from the day they knew of no reward except His pleasure.

All the verses of the Qur'an in which victory is promised, or in which spoils are mentioned or where it is told that the polytheists will be punished in this world by the hands of the Believers, were revealed in Medina. These were revealed only after all these matters were excluded from the Believer's scope of action, his expectation and his desire. Allah's help came on its own, when Allah Almighty intended that this way of life become actual in the life of mankind, so that generations of men could see it in a practical and concrete form, and not as a reward for the endeavours, the hard work, the sacrifice and the sufferings. This was indeed a decision of Allah Almighty, the wisdom of which we are trying to fathom today.

This intricate point requires deep thought by all callers toward Allah Almighty, to whatever country or period of time they belong; for this guarantees that they will be able to see the milestones of the road clearly and without ambiguity, and establishes the path for those who wish to traverse it to the end, whatever this end may be; then what Allah Almighty intends to do with His Call and with them is up to Him. Then they will not be anxious, while traversing this road ever paved with skulls and limbs and blood and sweat, to find help and victory, or desirous that the decision between the truth and falsehood be made on this earth. However, if Allah Himself intends to fulfil the completion of His call and His religion through their efforts, He will bring about His will - but not as a reward for their sufferings and sacrifices. Indeed, this world is not a place of reward.

Another fact to ponder here is a comment of the Qur'an on the story of the Makers of the Pit where Allah Most High says: '**And they were angered with the Believers, only because they believed in Allah, the All-Powerful, the All-Praiseworthy.'** The callers to Allah Almighty, of any period or generation, ought to think over this deep truth.

The struggle between the Believers and their enemies is in essence a struggle of belief, and not in any way of anything else. The enemies are angered only because of their faith, enraged only because of their belief.

This was not a political or an economic or a racial struggle; had it been any of these, its settlement would have been easy, the solution of its difficulties would

have been simple. But essentially it was a struggle between beliefs - either unbelief or faith, either *Jahiliyyahh* or Islam.

This is why the leaders of the polytheists of Makkah offered the Messenger of Allah ﷺ wealth, kingship and worldly things against only one thing: that he give up the struggle of belief and settle with them in this affair. Had he accepted - may Allah forgive us for saying this - what they asked of him, no difference whatsoever would have remained between them and him.

Indeed, this was a question of belief and a battle of belief. The Believers ought to be certain of this, whatever be the declaration of their enemies. They are their enemies only because of their belief**- 'only because they believe in Allah, the All-Powerful, the All-Praiseworthy'** and because they purify for Him alone their obedience and submission.

The enemies of the Believers may wish to change this struggle into an economic or political or racial struggle, so that the Believers become confused concerning the true nature of the struggle and the flame of belief in their hearts becomes extinguished. The Believers must not be deceived, and must understand that this is a trick. The enemy, by changing the nature of the struggle, intends to deprive them of their weapon of true victory, the victory which can take any form, be it the victory of the freedom of spirit as was case of the Believers in the story of the Makers of the Pit, or dominance in the world - as a consequence of the freedom of spirit - as happened in the case of the first generation of Muslims.

We see an example of this today in the attempts of Christendom to try to deceive us by distorting history and saying that the Crusades were a form of imperialism. The truth of the matter is that the latter-day imperialism is but a mask for the crusading spirit, since it is not possible for it to appear in its true form, as it was possible in the Middle Ages. The unveiled crusading spirit was smashed against the rock of the faith of Muslim leadership which came from various elements, including Salahuddin the Kurd and Turan Shah the Mamluk, who forgot the differences of nationalities and remembered their belief, and were victorious under the banner of Islam.

'They were angered with the Believers only because they believed in Allah, the All-Powerful, the All-Praiseworthy.'

Almighty Allah spoke the truth, and these treacherous deceivers are liars!

The Appendices

Part 1: Essays

Appendix I

Essay A - 'Remembering Sayyid Qutb, an Islamic intellectual and Leader of rare insight and integrity'

It is perhaps indicative of the present state of the Ummah that, outside his native Egypt and a small circle of Islamic activists, few Muslims are aware that August 29 marked the thirty…(ninth) anniversary of the martyrdom of Sayyid Qutb. He was no ordinary Muslim. A man of impeccable Islamic credentials, he made an immense contribution to Muslim political thought at a time when the Muslim world was still mesmerised by such western notions as nationalism, the nation-State and fathers of nations. Nationalist rhetoric laced with socialist slogans was the vogue.

It was in this atmosphere that Sayyid Qutb raised his voice - indeed his pen - against these false ideologies and in one clean sweep denounced them as the modern-day *Jahiliyyahh* (the primitive savagery of pre-Islamic days). In this Sayyid Qutb departed from Maulana Maudoodi's articulation of "partial *Jahiliyyahh*" in which the late Pakistani scholar was prepared to concede to the systems prevalent in Muslim societies some room for modification and hence a degree of respectability. Sayyid Qutb would have none of it; he insisted that, being a complete system of life, Islam needs no additions from man-made systems.

It was this forthright formulation which sent him to the gallows on August 29, 1966 together with two other Ikhwan al-Muslimoon leaders, Muhammad Yusuf Awash and Abd al-Fattah Ismail. The specific charge against Sayyid Qutb was based on his now-celebrated book, *Ma'alim fi'l-tareeq* ('Sign-posts on the Road', also translated as *Milestones*). The book denounced the existing order in Muslim societies as *Jahiliyyahh*, provides guidelines for Muslim activists, and describes the steps they must take to establish a society based on divine guidance.

The Ikhwan al-Muslimoon is no longer the movement that Sayyid Qutb had joined when he returned from the US in 1950. It has since been reduced to a shell, being little more than a political party with an Islamic flag. Even this mild version of Islamic expression is not tolerated by the pharaohs of Egypt, who are beholden to their masters in Washington and Tel Aviv. Yet it is the Muslim activists who are accused of 'intolerance.'

Sayyid Qutb was a prolific writer. His best works, however, were produced after his sudden return from the US. What disappointed him most there was the infatuation of American society with materialism and the widespread sexual anarchy. He could have gone on to study for his doctoral thesis, but decided instead to return to Egypt and devote his life to the Islamic movement.

If there was one particular moment in his life which proved crucial in this decision, it was his pain at the manner in which Hasan Imam al-Banna's martyrdom was reported in the American press. *Crescent International* readers will not be surprised at the manner in which the *New York Times* reported the Martyrdom of Imam Hasan Imam al-Banna. It wrote: '*In Cairo the leader of the outlawed terrorist Moslem Brotherhood Hasan el-Banna, was killed by an assassin'* (February 13, 1949). It went on to say: '*Sheikh Hasan el-Banna, 39-year-old head of the outlawed Moslem Brotherhood extremist Egyptian nationalist movement that was banned after authorities had declared it responsible for a series of bombing outrages and killings last year, was shot five times by a group of young men in a car and died tonight in hospital*.'

The 'terrorist' appellation for Islamic activity is not a phenomenon of the eighties or nineties. It has been in circulation for more than 50 years. One can immediately see the emotionally-loaded expressions – 'terrorist', 'extremist', 'outlawed', etc - used for the Ikhwan al-Muslimoon by the mouthpiece of the zionist establishment in America. Qutb's disappointment at seeing the supposedly respectable organs of public opinion indulging in vicious attacks on the character of a leading Islamic leader can be imagined.

When Sayyid Qutb returned to Egypt, he started working with the Ikhwan al-Muslimoon, which he had not previously been a member of, as well as continuing to think and write. At the time, the Ikhwan were working with the 'Free Officers' plotting to overthrow the monarchy of king Farouk. Among the Free Officers were such figures as colonel Gamal Abd al-Nasser and colonel Anwar Sadat. According to the Sadat's own account, Sayyid Qutb was the main ideologue of the Free Officers' 'revolution.' Had the coup failed, it is clear that Sayyid Qutb would have paid with his life. Sadat, again according to his own account, had gone to the cinema on the day of the coup in order to have an alibi in the event that 'things went wrong.' He went on to become the president of Egypt after Nasser's death from a heart attack in September 1970.

The Free Officers, however, soon fell out with the Ikhwan. That can be no surprise to those with even a superficial familiarity with such institutions as the military in the Muslim world. The coup-plotters were young and inexperienced; they needed a father-figure and an intellectual guide; Sayyid Qutb fit the bill well. But once the coup had succeeded, the Free Officers had other plans.

Within two years of the coup, Nasser had taken full control of the state. He then came down hard on the Ikhwan. Two events in particular contributed to the break: the Ikhwan's insistence on an Islamic constitution and a free press; and their denunciation of the July 1954 Anglo-Egyptian Agreement pertaining to the Suez Canal. This totally exposed Nasser's false revolutionary credentials. The treaty allowed British troops to enter Egypt if British interests were threatened in the Middle East. In fact, it actually permitted the presence of British troops on the Suez Canal.

From the beginning of 1954 until his execution, Sayyid Qutb spent most of his time in prison. In early 1954, when the Egyptian secret service came to arrest him, Sayyid Qutb

was running a high fever. They insisted on putting the handcuffs on him and forcing him to walk to prison. On the way, he fainted several times from weakness. Once inside the prison compound, a specially-trained dog was unleashed upon him which dragged him around for more than two hours. He was then interrogated for seven hours without a break.

At his 'treason' trial in 1966, he was accused of plotting to bring about a Marxist coup in the country. This ludicrous charge was made by a regime that was already a close ally of the erstwhile Soviet Union. The rulers of Egypt knew that they were trying a man on wholly false charges. The real reason for the prosecution was Sayyid Qutb's denunciation of the system and regime as *Jahiliyyahh*. Nasser knew that if such ideas were allowed to circulate, they would threaten his rule and ultimately lead to his overthrow. Sayyid Qutb had to be eliminated.

Shortly before his scheduled execution, an emissary of Nasser came to Sayyid Qutb asking him to sign a petition seeking mercy from the president. Sayyid Qutb's reply was forthright: '*If I have done something wrong in the eyes of Allah, I do not deserve mercy; but if I have not done anything wrong, I should be set free without having to plead for mercy from any mortal.*' The emissary went away disappointed; Nasser was denied the pleasure of turning down Sayyid Qutb's 'appeal' for mercy.

Sayyid Qutb wrote a number of books, including the well-known *tafseer*, *Fi Zilal al-Qur'an* ('In the shade of the Qur'an'), in which he explains Qur'anic ayaat with references to other ayaat of the noble Book. This he compiled during his long confinements in prison on spurious charges. Similarly, his contribution to Muslim political thought was immense. He categorically rejected any borrowings from the west and insisted that Islam is self-sufficient.

That such a worthy son of Islam should be so mistreated and humiliated in a Muslim country shows the depths of depravity to which the regimes in the Muslim world have sunk. Perhaps this was partly the reason that Nasser's army faced such an ignominious defeat at the hands of the zionist forces a year later, in the 'Six Day war' of June 1967.

Sayyid Qutb lives in the hearts of millions of Muslims worldwide. His books have been translated into virtually every language that Muslims read, and remain hugely influential. (His influence did not stop within Sunni quarters), the main translations into Farsi have been done by the Rahbar of the Islamic Republic, Ayatullah Seyyed Ali Khamenei, himself. This is a great tribute to the martyred scholar of Islam.

Zafar Bangash
Institute of Contemporary Thought

Appendix II

Essay B - "Is there any evidence the Muslim Brotherhood was, to all intents and purposes, hijacked by Sayyid Qutb."

'Truth and falsehood cannot co-exist on earth. When Islam makes a general declaration to establish the lordship of God on earth and to liberate humanity from the worship of other creatures, it is contested by those who have usurped God's sovereignty on earth. They will never make peace. Then [Islam] goes forth destroying them to free humans from power…this is the constant situation. The liberating struggle of Jihad does not cease until all religion belongs to God.'[1]

Sayyid Qutb

It is impossible to understand contemporary *as-Sahwah* (Islamic revival) without a firm understanding of the beginnings and development of the *Ikhwan ul Muslimeen* (Muslim Brotherhood). One must appreciate the evolutionary process the *Ikhwan* experienced alongside understanding its philosophical aims and objectives. The *Ikhwan* underwent various phases of development differing in its *Manhaj* (methodological application) of its aims. Yet throughout its early development (till the martyrdom of Sayyid Qutb), the *Ikhwan*'s aims and objectives remained intrinsically consistent, but its application varied depending on the socio-political circumstances. It shall be argued that *ash-shaheed*[2] Sayyid Qutb's revolutionary ideas were no different to Imam Hasan al-Banna's, with both of them sharing similar aspirations in calling for the replacement of the current system of rule by an Islamic state differing only as to the timing of when and how this 'replacement' is to transpire.

Imam Hasan al-Banna (1906 -1949)

The Islamic resurgence can trace its roots back to the formation of the *Jamiyyat al-Ikhwan al-Muslimin* (Society of Muslim Brotherhood) by Imam Hasan al-Banna (1906 – 1949) in 1928.[3] The formation of the *Ikhwan* was part of a general reaction to the socio-political conditions of the time and attempted to counter secular liberal ideologies in Egypt.[4] In this context, Imam al-Banna developed the ideological foundations of the *Ikhwan*.

Those who have written about Imam al-Banna, whether in praise or censure, all *'agree that he was possessed of a strong personality.*'[5] Originally a schoolteacher from Ismailliyya, Imam al-Banna, became growingly concerned at the decline and disintegration of Islam in Egyptian society. He became aware of the presence of imperialist nations who wished to, and in some lands fully succeeded in, colonizing Muslim lands. He traced the

---

[1] Qutb, S., *Ma'alim fi-Tareeq: Milestones,* p. 93.
[2] *Ash-shaheed* – 'The Martyr'.
[3] Husaini, I.M., *The Moslem Brethren,* p. 1.
[4] Munson, H., *Islam and Revolution in the Middle East,* p. 8.
[5] Husaini, I.M., *The Moslem Brethren,* p. 25.

current decline back to the Umayyad caliphate and concluded that the misrule of certain caliphs destabilized the capability of the caliphate to prevent foreign intervention and imperialism.[6]

After WWI, the disintegration of the *Khilafah* (Islamic state) in Turkey created a psychological crisis in the Muslim world. Non-Islamic, secularist and libertarian trends had infused into the academic circles of Egypt and Imam al-Banna argued that these circumstances had enforced Egyptians to inherit a *'corrupted religion*' and had tempted them by apostasy.[7] The effects of foreign endeavours on Muslim lands led to the introduction of alien ideas and culture which many saw contrary to the ethos of Islamic belief. Taylor writes, '*Imam al-Banna saw twentieth century Egypt as a society that had been degraded by the condescension of imperialists and was gradually slipping away its Islamic heritage because the dominant classes had fallen under the spell of Westernism and lost all sense of responsibility for the welfare of their people.*'[8]

Imam al-Banna concluded that though the principles of Western democracy were commendable, its fascination with individualism[9] had corrupted its legitimate philosophy and had primarily led to class conflict and the breakdown of the family. Ultimately it had evolved to the usurping of power by the imperialist nations. '*The revolutionary trends of modern Europe were, for Imam al-Banna, an indication of the unrest caused by the moral decadence of Western culture.*'[10]

His primary concern was to alleviate Egypt's problems by replacing the existing state of affairs with a progressive, *al-Nizam al-Islami* [11] (Islamic order). He felt that the Islamic state was the only solution to the social and moral decadence that had begun to prevail in Egyptian society and its wider function would be to serve as a successful alternative, which would seek to end all forms of political domination by the West. In this manner, the Muslims would recover their self-respect and protect themselves from exploitation and foreign subjugation.

The Brotherhood as defined by Imam al-Banna

Imam al-Banna's call was for *as-sahwah* (spiritual awakening) to take place based on the fundamentals of Islam that would affect the individual and the nation. Imam al-Banna's mark of an individual's awakening is that he strives to ascertain the perfect Islamic ethos, within himself and his household, based on the obligations set upon him by God. As regards the spiritual awakening of a nation, Imam al-Banna discerns two main objectives. The principal goal is to liberate the Muslim lands, including Egypt, from all

[6] Mitchell, R.D., *The Society of Muslim Brothers,* p. 7.
[7] Mitchell, R.D., *The Society of Muslim Brothers,* p. 4.
[8] Taylor, A.R., *The Islamic Question in the Middle East Politics,* p. 55.
[9] Mitchell, R.D., *The Society of Muslim Brothers,* p. 224-226.
[10] Taylor, A.R., *The Islamic Question in the Middle East Politics,* p. 55.
[11] Mitchell, R.D., *The Society of Muslim Brothers,* p. 234.

foreign rule and subjugation which Imam al-Banna feels to be unjust and criminal. When liberation is achieved, a free Islamic state must be constituted according to the principles of Islam. Among the secondary objectives is to provide social justice, better health care, decrease in crime and an effective army. Imam al-Banna believed that there were three ways the Brotherhood's objectives could be achieved: through, *'deep faith, careful organisation, and work*'.[12] Imam al-Banna set the foundation of how to achieve the desired goals whilst asking the Brothers to find out how these methods could be elaborated. It can be argued that this conscious choice, by Imam al-Banna, in leaving a methodological vacuum allowed future leaders flexibility in guiding the Brothers, which was filled up by the likes of ash-shaheed Sayyid Qutb and others.

Imam al-Banna was unconcerned with differences in ideological intricacies between rival Muslim sects and attempted to muster all Muslims together for his cause. Hence, in promulgating the Brotherhood literature, Imam al-Banna relied heavily in citing verses from the Qur'an and traditions from the *Sahih Sitta* (six canonical hadith collections), while he, *'based himself on the precedents of thought and action established by the leading exponents…including, Ibn Hanbal, Ibn Hazm, Nawawi, and a host of other heroes in Islamic history.'*[13]

Imam al-Banna defined the *Ikhwan* (Muslim Brotherhood), as a *'Salafi movement, and orthodox way, a Sufi reality, a political body, an athletic group, a scientific and cultural society, an economic company, and a social idea.*'[14] He also writes, '*Islam is a comprehensive system… the religion that contains within it government… If you are told that you are political, answer that Islam admits no such distinction. If you are accused of being revolutionaries, say "we are voices for right and for peace…If you rise against us or stand in the path of our message, then we are permitted by God to defend ourselves against your injustice…*'[15]

Imam al-Banna was amongst the regular readers of Rashid Rida's *al-Manar* magazine[16] and was generally influenced by *Salafiyya* thinkers, yet he, unlike them, adamantly worked to establish his ideas practically, surpassing the theoretical debate. Imam al-Banna, like the *Salafiyya* thinkers, believed that steps needed to be taken to analyse how to arrive at the solution of many of the problems the Muslim world faced. *Ijtihad* (independent legal reasoning), which was one of the fundamental aspirations of the *Salafiyya* movement and was one of the means Imam al-Banna believed underpinning the framework of an Islamic socio-political system. With a strong emphasis on the notion of *tajdid* (change), he instilled in his followers that the Islamic way was the only methodology that could be adopted to face and solve Egypt's, and in a global sense, the world's problems. Imam al-Banna saw the moral and material comfort of the individual the key in establishing a just and virtuous society and it had by the 1930s

[12] Mousalli, A.S., *Islamic Fundamentalism: Myths and Realities,* p. 324.
[13] Dekmejian, R.H., *Islam in Revolution : Fundamentalism in the Arab World,* p. 78.
[14]Karpet, K.H., *Political and Social Thought in Contemporary Middle East,* p. 96.
[15] Mitchell, R.D., *The Society of Muslim Brothers,* p. 30.
[16] Hiro, D., *Islamic Fundamentalism,* p. 60.

flourished into the '*most powerful Islamic organization since the heyday of the 'Wahabi' movement…*'[17]

Initially Imam al-Banna strove to awaken his followers to the dangers facing the Islamic character of Egyptian society but as the Brotherhood spread and came in to conflict with the ideas of opposing powers in Egypt, it moved toward growing militancy and political action.[18]

The Secret Apparatus and the Assassination of Imam al-Banna

In 1942, Imam al-Banna created the surreptitious paramilitary wing of the Brotherhood infamously known as *al-Jihaz al-Sirri* (the Secret Apparatus). Its purpose was to protect the Brotherhood members from the police and perform counter-intelligence tasks in response to political adversaries and would ultimately, '*initiate the Jihad and re-Islamization process*'.[19]

Imam al-Banna writes, *'Jihad is an obligation from Allah on every Muslim and cannot be ignored nor evaded… Allah has ascribed great importance to Jihad and has made the reward of the martyrs and the fighters in His way a splendid one... Islam is concerned with the question of Jihad and the drafting …of the entire Ummah into one body to defend the right cause with all its strength than any other ancient or modern system of living, whether religious or civil.*'[20]

Differences arose between the Egyptian government and the Brotherhood that resulted in clashes between them. WWII, the Anglo-Egyptian crisis, the Arab-Israeli conflict had led the Brotherhood to publicly make evident the Egyptian government's political failings and to question the governments 'anti-Islamic' positions. Imam al-Banna called for an Islamic government to replace the existing regime, for he believed, that only an Islamic based regime could alleviate the 'humiliation' the Egyptian Muslims faced. Prime Minister Mahmoud Fahmi al-Nuqrashi, disturbed by Imam al-Banna's demands, dissolved the Muslim Brotherhood on December 8th 1948 and arrested its leaders.[21] This angered members of the Brotherhood and it is alleged that it led one them to successfully assassinate al-Nuqrashi in 1949.[22] Within a space of a month the police responded by assassinating Imam Hasan al-Banna, in broad daylight, in the streets of Cairo on February 12 1949.[23] We ask Allah Almighty to accept him as a Martyr in His cause.

---

[17] Karpet, K.H., *Political and Social Thought in Contemporary Middle East,* p. 95.
[18] Enayat, H., *Modern Islamic Political Thought,* p.84.
[19] Taylor, A.R., *The Islamic Question in the Middle East Politics,* p. 61.
[20] Imam al-Banna, H., *A Treatise on Jihad,* p. 1.
[21] Khadduri, M., *Political Trends in the Arab World: The Role of Ideas and Ideals in Politics,* p. 84.
[22] Rubin, B., *Islamic Fundamentalism in Egyptian Politics,* p. 11.
[23] Shadid, A., *Legacy of the Prophet: Despots, Democrats, and the New Politics of Islam,* p. 55. The writer believes that the Brotherhood, which had been nurtured and grown into establishing itself a major political power in Egyptian society, had sadly lost its heartbeat vis-à-vis the assassination of

The Revolution of 1952

Some writers have claimed that in the Brotherhood's desire for political and social reform they, under their new leader, established contact with the Free Officers, led by General Muhammad Naguib and Lieutenant Colonel Gamal Abdul Nasser, who were planning to overthrow the government. Some even claim the Brothers helped and participated[24] in the successful coup but historically the military junta was achieved *'without the active participation of the Brotherhood and its leadership.'*[25]

Yet it became obvious to the *Ikhwan* that the revolution which took place on July 23 1952[26] was being led by the Revolutionary Command Council (RCC) towards a secular state rather an Islamic one.[27] On July 26, three days after the revolution, al-Hudaybi – their newly appointed leader - publicly announced that the RCC must establish Islam as the basis of Egypt. Following this, the *Ikhwan* joined outlawed political voices within the military junta in demanding an Islamic state. Hence, even under al-Hudaybi, the *Ikhwan* continued to aspire for the establishment of an Egyptian government based upon the *Shari'ah* (Islamic Law) and dismissed any secular based regime that would hinder their progression towards fulfiling their desired objective.

On July 19 1954, the RCC concluded an agreement with Great Britain which meant that British forces would retreat from the Suez Canal in exchange for Egypt's co-operation for British commercial interests. The *Ikhwan* outright rejected the treaty and denounced it as 'treason' to Islam. Following an 'attempted assassination' on the life of Nasser, he had arrested the leaders of the Brotherhood along with 4,000 members, many of whom were given sentences of life imprisonment.[28] These factors led to a psychological crisis in the Brothers, and in a sense, left an ideological vacuum which bewildered them as how to explain why a 'Muslim' government would inflict humiliation on an Islamic cause. In this context, it was natural for ash-shaheed Sayyid Qutb to fill this 'ideological vacuum' by his conclusion that these states had gone back to the state of '*Jahiliyyahh'* and had therefore apostated from the religion of Islam.

ASH-SHAEED SAYYID QUTB (1906-66)

Few Islamist thinkers have had such an influence on the contemporary Islamic thought as ash-shaheed Sayyid Qutb. Since his execution in 1964 in Cairo, his death became the perfect illustration of one of the processes through which a, '*human being becomes part of*

Imam al-Banna, which now *'adversely affected its role and existence'.* (Kepel, G., *The Prophet and Pharaoh: Muslim Extremism in Egypt,* p. 36.)

[24] Rubin, B., *Islamic Fundamentalism in Egyptian Politics,* p. 11.

[25] Dekmejian, R.H., *Islam in Revolution : Fundamentalism in the Arab World,* p. 83.

[26] Husaini, I.M., *The Moslem Brethren,* p. 130.

[27] Derkmejian, R.H., *Egypt under Nasir,* p. 25.

[28] Derkmejian, R.H., *Egypt under Nasir,* p. 27.

the revolutionary movement aimed at changing the world and bringing in a new ethical moral order based on freedom, brotherhood, and justice for all.'[29] His writings became the source of inspiration for many Islamic movements throughout the Muslim world including revivalist groups within the Sunni's and Shiites; from the revolutionary students who toppled the Shah in Iran, the Black Muslims in the American Muslim Mission who sought to transform American society, to the attempted 'revolution' by the Brothers in Syria. All were affected by ash-shaheed Sayyid Qutb's 'evangelical' writings due to its clear literary style and its appealing didactic and homiletic style.[30]

Ash-shaheed Sayyid Qutb was born in 1906 in the village Musha, Asyut Province in Upper Egypt[31]. From 1925 – 1948, Ash-shaheed Sayyid Qutb's intellectual efforts were mainly literary criticism, poetry and some articles dealing with political, social and moral subjects. In 1948, he set up his journal *al-Fikr al-Jadid* (New Thought). His writings, at this early stage, got him in to trouble and in March of the same year, the government closed the journal and ordered the arrest of Ash-shaheed Sayyid Qutb. However, some in the government intervened and assigned him indefinite study leave in the United States.[32] It seems his experience of living in the United States led him to see the moral and social decadence present in her society which was the product of secular, materialist, individualist and Western Capitalism. Ash-shaheed Sayyid Qutb concluded that the solution to the problems of the Muslims was not to be found in the West, but rather the solution lay only in Islam and if the Muslims looked to any other source of guidance their problems would continue in a perpetual cycle.

In March 1953, Ash-shaheed Sayyid Qutb formally joined the Muslim Brotherhood under the leadership of al-Hudaybi. Consequently he was promoted in to a senior position in the Guidance Council led by al-Hudaybi himself and worked closely with them until he was jailed in November 1954. Although al-Hudaybi was released in 1961, Qutb was to remain behind bars for the rest of his life. Here, in prison, ash-shaheed Sayyid Qutb produced his most prolific and important work, *Ma'alim fi al-Tareeq* (Milestones).

Milestones

When Milestones was published it proved to be an instant success with Egyptian readers and in its first months it was re-printed several times. It is claimed that Nasser

---

[29] Haddad, Y.Y., *Sayyid Qutb: Ideologue of the Islamic Revival,* p. 67.
[30] Haddad, Y.Y., *Sayyid Qutb: Ideologue of the Islamic Revival,* p. 68.
[31] Shepard, W.E., *Sayyid Qutb and Islamic Activism,* p. 1. Qutb came from a rural background and belonged to a prominent Muslim family with deeply religious leanings. His father, al-Hajj Qutb Ibrahim was a religiously active man who was well-known and liked in the local community. (Moussalli, A.S., *Radical Islamic Fundamentalism: The Ideological and Political Discourse of Sayyid Qutb,* p. 10.) Qutb memorized the Qur'an at the age of ten and then studied in a modern school. He graduated in 1934 and then worked for the Ministry of Education.
[32] Mitchell, R., *Society of Muslim Brothers,* p. 124-25.

initially read Milestones and allowed its distribution, as did al-Azhar, but quickly reversed his decision based on its phenomenon popularity.[33] One of the main themes of Sayyid Qutb's book was the belief that the Believers have always, historically, been confronted with the threat of *Jahiliyyah* (ignorance) which they had fought against through the means of *Jihad* (holy war)[34]. However, in the traditional understanding of Islam, the phrase *Jahiliyyah*, was usually used to understand the 'era of ignorance' which had preceded the advent of Prophet Muhammad ﷺ. Elaborating on the term originally coined by Maulana Mawdudi,[35] Sayyid Qutb developed it to become the cornerstone of belief for many Islamic resurgent movements. He writes that as believers, '*we are…surrounded by Jahiliyyah society today, which is of the same nature as it was during the first period of Islam, perhaps a little deeper. Our whole environment, people's beliefs and ideas, habits and art, rules and law- is Jahiliyyah, even to the extent that what we consider to be Islamic culture, Islamic sources, Islamic philosophy and Islamic thought are also constructs of Jahiliyyah.*'[36]

He concludes, '*we must…free ourselves from the clutches of Jahili society, Jahili concepts, Jahili traditions and Jahili leadership. Our mission is not to compromise with the practices of Jahili society, nor can we be loyal to it…Our aim is to first change ourselves so that we may later change the society.*'[37]

However ash-shaheed Sayyid Qutb believed, as Imam al-Banna did, that *Jihad* is an essential characteristic of Islam commanded by Allah Almighty in the Qur'an and therefore must not be tarnished in any way by anyone. He attacks the modernists for insisting it was only permitted in defence and labels them as *'spiritual and intellectual defeatists'* who seek to distinguish the legitimate means by which Islam has allowed in the removal of the existent unjust sovereign political systems.[38] Sayyid Qutb rigorously defends the idea of the use of *Jihad* as a means to change the status quo. He feels a movement is needed to, '*wipe out tyranny and introduce true freedom of mankind…the Jihad of Islam is to secure complete freedom for every man throughout the world by releasing him from servitude to other human beings so that he may serve God.*'[39] This methodology, according to Sayyid Qutb, should be applied to all 'Muslim states', including Egypt, as, *'all the existing so-called 'Muslim' societies are also Jahili societies*'.[40]

Using the book 'Preachers not Judges' as Evidence

One of the major points of reference used by many academics who believe that Sayyid Qutb 'hijacked' the Brotherhood is the book attributed to al-Hudaybi entitled, *Duat wa*

[33] Khatab,S., *al-Hudaybi's Influence on the Development of Islamist Movements in Egypt,* p. 468.
[34] Haddad, Y.Y., *Sayyid Qutb: Ideologue of the Islamic Revival,* p. 83-87.
[35] See Mawdudi, A.A., *A Short History of the Revivalist Movement in Islam.*
[36] Qutb, S., *Milestones,* p. 20.
[37] Qutb, S., *Milestones,* p. 21.
[38] Qutb, S., *Fee Zilaal e Qur'an, Under the Shade of the Qur'an,* vol. 9, p. 144.
[39] Ibid. p. 81.
[40] Ibid. p. 82.

Laysa Qudah (Preachers not Judges). According to Shepherd, al-Hudaybi's book demonstrates the intricate differences between the Brotherhood leader and Sayyid Qutb. The book was written, '*…against the background of Qutb's theoretical tools which analysed the Nasser state in terms of the concepts of Islam.*' [41] The book indirectly criticizes Sayyid Qutb's ideas concerning *Jahiliyyah* and the methodology he opts to adopt in establishing an Islamic system of governance and is a key text used in the debate of whether the *Ikhwan* leadership was 'hijacked' by ash-shaheed Sayyid Qutb.

Yet it seems strange that al-Hudaybi who, '*…had rarely left books or trace of his thought on paper*'[42], would bizarrely wish to start writing disparagingly of Sayyid Qutb. While the book leads us to believe that the al-Hudaybi is refuting Qutb's analytical philosophy, other evidence questions the authenticity of the book. If al-Hudaybi fundamentally disagreed with him then why, according to Zaynab al-Ghazali, did he authorise the publication of Milestones? From her memoirs, al-Ghazali reveals that, '*the Murshid al-Al'a (al-Hudaybi)…read the book Milestones and authorized its publication…he told me that 'this book (Milestones) had placed all my hopes in Sayyid Qutb, May Allah save him…I have read it twice'…*'[43] and according to Kepel, both al-Hudaybi and Qutb described the socio-political system which ruled Egypt at the time as a '*…Jahili system that should be changed to establish an Islamic order.*'[44]

Also, newly released evidence suggests that the true author/s of the book were in fact a group of al-Azhar scholars who wrote the book in conjunction with a group from the 'Security Apparatus of the Ministry of Interior' of the Egyptian government.[45] Therefore, coupled with the reasons stated previously which doubt the author's validity, using quotations from the book 'Preachers not Judges' as evidence to propose a strong rift between Sayyid Qutb and al-Hudaybi's position must be read with caution.

Conclusion

For ash-shaheed Sayyid Qutb, Allah Almighty had revealed Islam to mankind so that they may be 'liberated' from the enslavement of *'one man's lordship over the other'*,[46] which had resulted in much tyranny, oppression and undue tribulation for humanity. He concluded, in light of Islamic history coupled with contemporary socio-political factors that the way the Believers could alleviate their problems was by creating an Islamic ideology that a political system could be built upon and its manner of success could only occur through a revolutionary Islamic revival, i.e., through establishing the *Shari'ah*. It could be therefore concluded that Sayyid Qutb developed the ideas of Imam al-

[41] Khatab,S., *al-Hudaybi's Influence on the Development of Islamist Movements in Egypt,* p. 468.
[42] Ibid. p. 468.
[43] al-Ghazali, Z., *The Return of Pharaoh,* p. 45.
[44] Ramadan, *Fundamentalist Influence in Egypt,* p. 154.
[45] Khatab,S., *al-Hudaybi's Influence on the Development of Islamist Movements in Egypt,* p. 467.
[46] Qutb, S., *Milestones,* p. 46.

Banna's but '*injected an even more pronounced militancy into the ideology of the Muslim Brotherhood.*'[47]

Like Maulana Mawdudi and Imam al-Banna, ash-shaheed Sayyid Qutb believes that the socio-political factors, which are present within contemporary Muslim society, all indicate a call for the renewal of Islamic life. For Islam to succeed in the contemporary world, Sayyid Qutb believed that a renaissance or revival of religious belief had to take place and then to structure legislation in accordance to the Islamic framework and it could be argued that these ideas were a natural progression of Imam al-Banna's, in light of his proposal of an all-encompassing *as-sahwah* (spiritual awakening).

Ash-shaheed Sayyid Qutb appears to have gone through several phases in his literary writings in which he became systematically radicalised, from believing liberal secularism is the answer for the problems of the Muslims to the advocacy of Islam as a revolutionary replacement that would replace all existing *nizams* (systems of governance). Thus, it would be fair to conclude that Sayyid Qutb's prominence as a literary writer has been infused in to an evolving process which resulted in him becoming the genesisical-godfather of contemporary Islamic revivalist doctrine. However, the legacy of post-Qutbian dogma caused a break within the Brotherhood, splitting those who were vehemently in favour of Shaheed Sayyid Qutb's methodology from the Brotherhood conservatives. These divisions led to the creation of groups such as *Ghama al-Islamiyah* whose constitution was Qutb's book, Milestones.

In the writer's research for this paper, he arrived at the conclusion that the only substantially significant piece of evidence that could be used to support the theory of Qutb's 'hijacking' of the Brotherhood is the book, Judges not Preachers. Yet, it has been seen that this piece of literature must be approached with necessary caution as the true authorship of this book has been brought to question. However, in order to justifiably answer the question whether Sayyid Qutb 'hijacked' the Brotherhood, one is left only to scrutinize both parties' philosophical aims. Imam al-Banna, al-Hudaybi and Sayyid Qutb all agree that the current system of rule are contrary to Islamic principles and only an Islamic state can remove the problems existent in Muslim societies. Also both Imam al-Banna and Qutb attest to the usage of *Jihad* as an inevitable use for the implementation of an Islamic order eradicating all existent systems. Imam al-Banna and ash-shaheed Sayyid Qutb both wrote their literature at different periodical contexts and whilst they agreed on the application of Brotherhood principles they differed as to the correct timing these methodological principles could be executed. However, the core aims and objectives remained intrinsically consistent as ash-shaheed Sayyid Qutb merely developed their application.

A.B. al-Mehri

[47] Taylor, A.R., *The Islamic Question in the Middle East Politics,* p. 57.

Sources/Bibliography

- **Imam al-Banna, H.,** *A Treatise on Jihad,* http://www.youngmuslims.ca/online_library/books/Jihad.
- **Dekmejian, R.H.,** *Islam in Revolution: Fundamentalism in the Arab World,* Syracuse University Press, New York, 1986.
- *Egypt under Nasir,* SUNY Press, 1971.
- **Hadad, Y.Y.,** *The Qur'anic Justification For An Islamic Revolution: The View of Sayyid Qutb,* The Middle East Journal, vol. 37, 1983, pp. 14-31.
- *Sayyid Qutb: Ideologue of Islamic Revival,* ed. John L. Esposito, *Voices of Resurgent Islam,* Oxford University Press, New York, 1983.
- **Hiro, D.,** *Islamic Fundamentalism,* Paladin Press, 1988.
- **Husaini, I.M.,** *The Moslem Brethren,* Khayat, Lebanon, 1956.
- **Johns, A.H.,** *Let My People Go! Sayyid Qutb and the Vocation of Moses,* Islam and Christian-Muslim Relations Journal, vol. 1-2, 1991, pp. 139-170.
- **Katab, S.,** *al-Hudaybi's Influence on the Development of Islamist Movements in Egypt,* The Muslim World, vol. 91, no.3, 2001, pp. 451-479.
- **Kerpat, K.H.,** *Political and Social Thought in Contemporary Middle East,* Praeger Press, 1982.
- **Khadduri, M.,** *Political Trends in the Arab World, The Role of Ideas and Ideals in Politics,* The Johns Hopkins Press, Maryland, 1972.
- **Mousalli, A.S.,** *Radical Islamic Fundamentalism: The Ideological and Political Discourse of Sayyid Qutb,* American University of Beirut, 1995.
- **Mitchell, R.D.,** *The Society of Muslim Brothers,* Oxford University Press, 1969.
- **Munson, H.,** *Islam and Revolution in the Middle East,* Yale University Press, 1988.
- **Naguib, M.,** *Egypt's Destiny,* Victor Collancz, London, 1995.
- **Qutb, S.,** *Milestones,* Maktabah Publications, Birmingham, 2006.
- *Social Justice in Islam,* Islamic Book Trust, Kuala Lumpur, 2000.
- *Fee Zilale Qur'an, Under the Shade of the Qur'an,* Islamic Foundation, 2001.
- **Ramadan,** *Fundamentalist Influence in Egypt,* in *Fundamentalism Comprehended,* ed. Martin Marty and Scott Appleby, University of Chicago Press, 1995.
- **Rubin, B.,** *Islamic Fundamentalism in Egyptian Politics,* Macmillan, 1990.
- **Saddiqui, K.,** *Issues in the Islamic Movement,* The Open Press, 1985.
- **Shadid, A.,** *Legacy of the Prophet, Despots, Democrats, and the New Politics of Islam*, Westview Press, 2000.
- **Shepard, W.E.,** *Sayyid Qutb and Islamic Activism: A Translation and Critical Analysis of Social Justice in Islam,* Brill, Leiden, 1996.
- **Taylor, A.R.,** *The Islamic Question in the Middle East Politics,* Westview Press, 1988.

Part 2: Articles

Appendix III

Article A – 'Interview with the wife of Yusuf Hawwash (executed with Sayyid Qutb)'

We lived together for two years,
and he spent the rest of his life in prisons

Could you give us a brief introduction to the life of your husband Yusuf Hawwaash?

My husband is Muhammad Yusuf Hawwaash (May Allah have mercy upon him). He was born on the 12th of October 1922. He achieved a diploma from Industrial Schools in 1943. He joined the *Ikhwaan* (Muslim Brotherhood), during his studies in the Gharbiyyah province. He married me in 1953 and I had from him two children, Ahmad and Sumayyah. They are both now doctors, and each has four children, both male and female.

How did your marriage start?

One of the brothers recommended me to him as a wife, to help him carry the burden of the *da`wah* (calling to Allah). And he remained for a whole year, whenever he met my brother, saying "We are still on our agreement", but he did not propose because of problems his family was going through. At the end of the year, I told my brother to inform him that this matter was over. Indeed we ended the matter, then another brother came to propose to me, but then he [Yusuf] returned, to reiterate his request anew. So I refused, and my brother advised me to pray *Salaat-ul-Istikhaarah*. When I prayed, I saw myself in the reception of our house in the village, and there was no lighting. Then a bright lamp was hanging in front of me, in the shape of his face, so I agreed and the contract was made. He later told me that when he made *Istikhaarah*, he saw me making wudoo' with him pouring the water for me, and even though it was not much water, I did it well.

Your husband was imprisoned more than once during the beginning of your married life, so how did this situation pass?

He was imprisoned after the *Aqd* [contract], then when he was released, we married and stayed together for one year, then he was imprisoned in 1954 and after the sentence was passed, he gave me the choice of staying with him or divorce. So I reprimanded him harshly, and informed him of something he did not know. That once during our engagement, he was giving a talk in one of the open gatherings, and he fell unconscious, and was taken to hospital. Then we found that one of his kidneys was

severely damaged, because of an old illness he got when he was imprisoned as a student, in a cell filled with cold water in winter. [At that time] the brothers offered me to cancel [the engagement] if I wanted, but I refused not to be with him on this journey because of this situation that Allah Almighty had placed him in during one of his trials.

And when we married in 1953 I bore Sumayyah after ten months of marriage, and after that by 17 days, the security services came to arrest him, and we used to live in the same block as Anwar As-Sadat, who was the head of the Islamic Conference at the time. And because Muhammad's relationship was good with all those around him, the guards of Sadat warned him as he approached the block, i.e. that the security services were inside, so he stayed on the run for a while.

During this time, he came to visit me once, and the guards of Sadat saw him, but did not tell anyone, so he was able to return from where he had come. After this, one of my sisters came, to take me and host me during my husband's absence, but when we came to leave, we found the security services surrounding us, and they wanted to arrest me. So I decided that I would not go with them silently, until I exposed their evil system in front of the people who they had tricked, so I shouted in my highest voice that I would not go with them, whatever they do, and I criticized their actions. So Anwar Sadat came out and asked what was happening, so I replied: '*Demeaning of women and invasion of privacy is happening in this black era of yours.'* So he calmed me down, and told the officer to carry my bags and take me where I wanted. So I said to him: '*I am going to the house of your master and the crown over your head, the respected Murshid (al-Hudaybi) [the head of Ikwaan]'*. Indeed, I remained with the wife of the Murshid and his daughters alone in the house, because all the men in his family were in prison, until my husband appeared, and was tried and sentenced to a total of 55 years.

It is known that the shaheed Yusuf Hawwaash met his Lord in the same trial as the shaheed Sayyid Qutb, so how was their relationship?

Their relationship probably started after their sentencing in 1955, for he had been given 55 years, and the shaheed Sayyid Qutb 15; both were released in 1964. They remained throughout this period together, whether in prison or in hospital, so their relationship developed and strengthened for each other. They complemented each other and would find with the other something he needed - they would complete each other. Muhammad would benefit from and learn, the *Fikr* (thought), culture, *Ilm* (knowledge) and depth of the shaheed Sayyid, while Sayyid would learn about the history of *Ikhwaan*, their organization, *Manhaj* (methodology), and anything related to the *Jamaa`ah* (group) from the shaheed Muhammad, because he had joined before him. And so, they were very attached to each other. Muhammad would say: '*Every chapter and every phrase in the books of Ustaadh Sayyid, I know when it was written, what the occasion was, and the discussion about it when it appeared as it did.'*

And Muhammad saw Yusuf (as) [in a vision], while in Leemaan Turah, and Ustaadh Sayyid was writing on Surat-Yusuf in his book *Adh-Dhilaal* [In the Shade of the Qur'aan], and he [Yusuf (as)] said to him: *"Inform Sayyid that the surah has what he is looking for:* **{Indeed judgement is only for Allah}.**" And thus they remained until after their *shahhadah* (martyrdom), the brothers would say: *"Indeed it from the mercy of Allah over these two men, that He chose them both for martyrdom together, otherwise one would not be able to be patient with splitting from the other.*"

And what of his (last) imprisonment in 1965?

After his release in 1964, I went into hospital for an operation, and after coming out, and being cured by Allah's bounty, he wanted us to spend some time on his father's farm. So I informed him that staying there for a long time was hard on me, especially without a helper to help me with household duties, washing and other things. So he said to me: *'You should make dhikr and seek forgiveness during your work, and you will be rewarded, and have patience and Ihtisaab (looking to your reward in the Hereafter), in being good to your relatives.'* So I agreed, and we travelled. And on one of the days straight after our travel, he informed me that he would pray two *rak`ahs*, (units of prayer) until the food was prepared, and he continuously prayed from nine in the morning to two in the afternoon. Whenever I opened the door, I would find him praying and crying. Until we heard a bang at the door of the house, and found it was the security services. So I opened the door to his room, and informed him that the security services were there and that he should finish his prayer and see them. And he did just that. They tried to take him with them, but he asked them to leave him until he could make ghusl. He then asked me extensively for a *Mushaf* [copy of the Qur'aan], but I did not have except the one which I had written a small message to Ahmad [the son] and was going to give him as a present. So he promised me that it would return to me even if it had to go to Mars and back, so I gave it to him.

Then the oppression of the regime began to increase in harshness. For after I had been transferred from a headmistress to a teacher, then from one province to another, then from normal teaching to special needs, in his first period of imprisonment, the security services started their campaign to imprison me. Until eventually, they achieved what they wanted and I was imprisoned for six months in Al-Qanaatir prison, which I spent in constant *nazeef* [bleeding], until I had an operation to remove my womb after that. And so, I did not attend except the sentencing. When he saw me in my weak state, he informed me that he did not know of my imprisonment, until the dogs had ripped his clothes, and he had sent for clothes from the house, and so Ahmad gave the guard old clothes so that they would not steal the new clothes. And when he saw them, he knew that I was not in the house.

In this painful situation was when my sister bore a daughter, and Ahmad asked me to have for him a sister, and he would nag and cry, so I said: *'Your father has to be here.'*, and when we went to visit his father, he kept crying and pulling him saying: *'Come with me*

father to the house, and mum can have a sister for me. Who is stopping you? Him?' and he pointed to the guard, *'Don't be scared of him, I will hit him, and you come with me.',* until he made me cry and subsequently made the guards cry.

Describe to us the final moments of your farewell. How were they?

The asked us to pay the final visit to him, before the carrying out of the sentence, so I took Ahmad and Sumayyah with me. I prepared for him good food, and we went to see him, but they refused to let me take the food in. They kept taking us into a tent to wait for some time, then taking us to another, until we had been into four tents, and in the end the guards brought him, dragging him in a derogatory manner, and 'threw' him in front of us inside the tent. And Muhammad would say: *'I don't know what to be regretful over? They want me to put forward an apology and regret over what I have done, but what have I done to be regretful over?'*

And when I asked the officer to bring in the food, and he refused, Muhammad said to me: *"Don't tire yourself, and waste the time that we can spend together. If they bring the food in, then they will insist that I eat now, and I am fasting." Ahmad went and sat on his father's lap and kept crying saying: "The boys keep saying to me, you whose father wanted to kill Abdul-Nasser". So the shaheed replied to him: "The scales today are reversed, and they will not be corrected today, indeed:* ***'We Shall set up the Scales of Justice for the Day of Judgment.'***

He advised me to good with the children, and I advised him to good with himself, and the visit ended. On the morning of 29th of August 1966, at [number missing] in the morning, the radio broadcast the news that the sentence had been carried out on the three Martyrs. And I was preparing breakfast at the time, so I kept saying *'Inna lillaahi wa innaa ilayhi raaji`oon*', and seeking forgiveness, with my tears not stopping, while no-one was aware of my situation. The murderers were not content with this, and sent for me, and made me sign acceptance that there would not be a *janaazah* (funeral prayer) for him, and they gave me his things but Ahmad's *Mushaf* (Qur'an) was not amongst them.

This great faithfulness to the shaheed and his da`wah. How did it grow in you and what were its reasons?

He (may Allah have mercy on him), was of kind manners. One of his most important attributes was his generosity. The helper who used to work for him, once complained to me after the *Aqd* (marriage contract), that he did not eat from the food that she would prepare, because his house was always open to the brothers who were students, away from home or in hardship. Whether he was there or not, they would come in and eat, wear whatever of his clothes they wished and sometimes take his money, then he would come back and eat cheese and halaawah from the grocers.

Similarly *Ithaar* [preference of others]. He would not accept at all that there could be a misunderstanding between him and his brothers. Just as he was clean in body and manners. He would make ghusl more than five times a day apart from wudoo'.

Your relationship with the shaheed husband strengthened despite the short time you spent together, so how did you discover these good characteristics in him?

His letters from prison were *Tarbiyah* [educative] lessons in *Aaqeedah* [belief], *Imaan* [faith], *Sabr* [patience], and *Istiqamaah* [steadfastness]. They were a provision for me on this path, and here are some examples:

On *Eed-ul-fitr* he sent a letter saying: '*Eed would come to the sahaabah, and the honourable of them had been martyred, the loved of them had been lost, and they would have been tested in their spouses, parents and children. But all of this would not dampen the happiness of `eed in their souls. In fact this was the real meaning of `eed, effort, work, and sacrifice. So we, with what we are in, are the most rightful of people to celebrate `eed, and the most real in our happiness for what Allah has given us, and for our knowing Him. And to have thankfulness to Allah for it, on this great day. We now taste this deen, and feel it, and we find it in our khalajaat, fresh and soft just like the day it was revealed, alive and beating in our hearts and our blood mixing with it.'*

Just as he was gentle in feelings, he would place his hand on the place of pain, and would nurse it with softness, and gentle medicine. He says in another letter;

"It is hard on me, while I spend these moments with you, to see on you the signs of struggle and the indications of tiredness, and it is as if the journey has been long, and the hardships heavy. And I do not deny the hardships on this path, and I do not claim that I do not feel its difficulty, for indeed I am a weak human. Except that I feel, and I would like you to feel with me, that on either side of this long path, are oases with shade, that passers-by can relax in, if they tire, and in whose shade travellers can rest whenever the toils of travel take their toll. So would you like that we turn to one of these oases, perhaps we may find in it cool and calm? Then we can take from it water and food, which will help us continue our journey, and finish our travel?"

And here is what he wrote in a copy of the Book of Allah Almighty which he gave to me as a present:

"In the Name of Allah the Most Gracious the Most Merciful,

To you. To you my wife.

To you O sister in creed.

To you O partner in Jihad.

To you O calmness of the soul and mother of the child.

To you O flower of the heart. To you this great book, upon whose law Allah brought us together as spouses, through which He gathered us as brothers, and in whose path He made us in the ranks of the believers two soldiers.

To you my beloved this grand book, in appreciation, love and faithfulness from your husband. Lest Allah may bring me back to you, and gather us under His aim.

And peace be upon you, and mercy from Allah, and His blessings, and all praise is due to Allah, Lord of the worlds.

12th Shawwaal 1383

Aside from these soft letters, did you hear anything about his life in prison?

Yes, I heard a lot from his brothers speaking about him. One of the brothers had asked him which season was his favourite, and he replied: *'Autumn, as the falling of the leaves reminds me of the end of one's allotted time.'*

He also saw the Prophet ﷺ more that once, and Yusuf (as) and `Eesaa (as), and he would have true visions. He informed one of his brothers that once in a moment of unconsciousness during his *sujood* [prostration] during the night, that the cells were opened for them to leave and men from the security services was put in them, and this happened after 1967. And he saw himself with a group of the *sahaabah* (companions), giving *bay`ah* (oath of allegiance) to the Prophet ﷺ, and when his turn came, to give *bay`ah*, he said: *"Oh Messenger of Allah, have we changed things after you? Have we replaced things after you?*" So he replied: "*No, but you are trustworthy, trustworthy, trustworthy."*

His brothers say that if he would become very tired in the queues he would say: '*Yes my Lord, how gentle you are.'* And if they spoke about torture in front of him, he would reply: ***(…then leave them in their wasteful discourse and trifling)*** (Al-An`aam:91)

And if they discussed with him the expectations of sentences, he would say: *"Indeed these do not judge, and for Allah is judgment, and Allah does not judge except by the truth and those who they call upon beside him, do not judge by anything. What are we and they while in the qabd [literal: grasp] of Allah like an atom? If Allah sees us as worthy of Martyrdom, He will choose us for it, and if not, then Allah's qadar will pass us and them."*

We spoke about his visions, so what of your visions of him?

After his Martyrdom, I saw myself in the village in which his sister lives, standing behind her house and in front of me, the field extending with no end, as if I was lost. Then a great bird came over the fields, and it was huge in size, then I saw it again, standing on a pole that reached into the sky, and between its feet, my son Ahmad, standing, and pointing me to a path, the end of which I could not see. On it were marching lines of the *Ikhwaan*, so I went to look at the situation, and I saw the moon, extremely huge, and very bright, at the end of this path.

And after his Martyrdom also, his father went to hajj, and when he returned, I called him to come and lighten the sadness of the children because of the leaving of their father, and I called his other children and grandchildren. But I found him completely ignoring my children and taking interest in the others, and I saw the sadness on the face of my daughter Sumayyah, and I was depressed and unhappy all day. So I slept while I was sad for her, then I saw the shaheed Muhammad bend over next to the bed and say: *"Don't be sad, I accept your right."*

You said that Ahmad's Mushaf (Qur'an) has a story so what is it?

When they imprisoned him in 1965, and he took the *mushaf* [Qur'an] with him, I did not find it in the belongings after his Martyrdom. And after twenty years, while we were in Madeenah, in the house of my daughter and her husband, I saw it on the shelves, so I asked my daughter's husband where he got this *mushaf* from so he said that during his being in the *haram*, a woman heard his brothers calling him, so she went to him, and said: *'Are you so and so?'*, do he replied in the affirmative. She said: *'Then wait for me and do not leave until I give you a trust.'* Then she informed him that her husband had given her this *mushaf* that he had taken from the shaheed and told her to take it to his relatives. And that this *mushaf* had been to France, London and Saudi Arabia, until it eventually reached us 20 years later. And I do not expect that Allah Almighty had fulfiled the promise of the shaheed.

If I asked you to send him a letter today, what would you write?

I pray to Allah Almighty that I am still upon the covenant, and have not changed after you, and that you are now in the levels of the S*huhadaa* [Maryrs] and *Sideeqeen* [Truthful], and that Allah Almighty gathers me with you: ***(They and their wives in groves of shade, reclining on thrones)*** (Surah Yaa-Seen:56).

Taken from Ad-Da'wah Issue 109, Muharram 1422 (www.cageprisoners.com)

Appendix IV

Article B - '*al-I'tidaal Fee Sayyid Qutb*' Q&A with Shaykh Al-Albani

The following is an extract from a question and answer session with Shaykh al-Albani. It was recorded on a tape by Abi Lailatal Athari and it is commonly sold under the title, *'al-I'tidaal Fee Sayyid Qutb'*. The date of the recording is *1st of Rabi' al Awwal 1414H* – 9th December 1993.[1]

TRANSCRIPT:

Questioner: (Alleges that Sayyid Qutb pronounced everyone a '*Kafir*' – disbeliever)

Al-Albani: 'We do not know this about him. Rather he has composed words during his stay in prison which are akin to inspiration.

Questioner: Sayyid Qutb claimed that the *Ummah* lives in a state of *Jahiliyyahh* which is worse than the first state of *Jahiliyyahh*. He has also claimed that the *Masajids* are akin to the temples of *Jahiliyyahh* and that Islam does not apply to such societies. I heard this myself, Shaykh.

Al-Albani: Have you been to Egypt?

Questioner: No, I have not.

Al-Albani: He is an Egyptian. He is describing what he has seen in the likes of mosques in Egypt such as Sayyida Zaynab, Sayyid Badawi, etc.

Questioner: Are all mosques in Egypt like that?

Al-Albani: No. I do not say all mosques are like that and neither does Sayyid Qutb. Rather, he is giving a general statement.

Questioner: Did you comment that *'Ma'alim fil-Tareeq'* (Milestones) is about *Tawheed* (monotheism) written in a modern way?

Albani: I say that there is a chapter in this book which is of great benefit, called '*La ilaha illallah minhaj hayah'*. That is what I am saying and as I have said before, Sayyid Qutb is not a scholar but rather he has written some words which I believe are like light from light *ilham* (inspiration)[2] including the chapter 'Way of Life'. A large number of Salafees have not adopted what the

[1] *Silsilatul Hudaa wan-Noor (784/1)*.
[2] Ilham - in Arabic means 'inspiration for certain chosen individuals.'

chapter 'Way of Life' discusses. 'Milestones' has many interesting points and discussions.

END OF TRANSCRIPT

Some groups have alleged that this recording took place prior to Shaykh al-Albani's discovery of the 'evil' of Sayyid Qutb. There is no evidence to suggest that Shaykh al-Albani retracted these comments and it must also be borne in mind that at the time of this recording it had been nearly 30 years since the Martyrdom of Sayyid Qutb.

Shaykh Albani uses the word *ilham*, which in Arabic means *'inspiration for certain chosen individuals.'* This word is often used by scholars to describe an act or deed which is guided by Allah Almighty. For example scholars uses the same word when describing how the mother of Prophet Musa was inspired to put her infant child into a basket of reeds and floated him on the river Nile to save him from Pharoah's men.

Appendix V

Article C – 'Letter from Shaykh Bakr Abu Zayd to Rabee bin Hadee al-Madkhali'

'The respected brother, sheikh Rabee bin Hadee Al-Madkhali,

Assalamu Alaikum wa rahmatullahi wa barakatuh…

I draw your attention to **your** request from me to read the book attached: ***"Adwa' Islamiyyah 'Ala 'Aqeedat Sayyid Qutb Wa Fiqrih."*** (Islamic lights on the Aqeedah & Ideas of Sayyid Qutub)… Are there any notes against it? And whether these notes mean that this project should be disregarded and never be narrated again? Or is it considered from which that can be edited and qualified to be printed and distributed to serve as a reward for you in the Day of Judgment, and as a guidance to those whom Allah wills from his servants?

[Answer] Thus I say the following:

1- I looked into the first page where the index of topics are listed, and I found topics against Sayyid Qutb, may Allah have mercy on him, that collects the basics of kufr, atheism, heresy, belief in Wahdat Al-Wujood, the saying that the Quran is created, the saying that it is permissible for other than Allah to legislate, the exaggeration in glorifying the attributes of Allah, not accepting the Mutawatir Ahadeeth, doubts in matters of Aqeedah that one must be certain about it, making takfeer on communities …etc from such topics that makes the believer's hair stand on end.

I felt sorry for the Muslim scholars around the world who did not pay attention to such destructive matters. Then I wondered why with such destructive matters, we find the spread of the books of Qutb on the horizon like the spread of the sun, the common people benefit from them, and even you (Rabee Al-Madkhali) in some of your writings. Therefore, I started comparing the topics with the contents. I found that the contents prove the opposite of other contents; and these topics, in general, are some provocative topics to withdraw the attention of the regular reader to bash Sayyid (Qutb), may Allah have mercy on him. I hate for you, me and all of the Muslims (to fall into) the zones of sin…It is from deception when a person talks about the good in front of whom he hates.

2- I looked, and found that this book (Rabee al-Madkhalee's) lacks: the basis of the scholarly research, the *Manhaj* (methodology) of criticism, the trust of quoting (from others sources), the trust of knowledge, (and) not transgressing on others.

Regarding the etiquette of dialogue, the goodness of the approach, and the strength of introducing the material, then the above have nothing to do with this book by any mean… the proofs are:

First, I saw that you depended in quoting old editions of the books of Sayyid Qutb, like the books: *Fee Thilaal Al-Qur'an, Al'Adalah Al Ejtima'eyyah*, while knowing, as in the margin of page 29 and other (places), that there are some revised editions that came afterwards. It is obligatory according to the basics of criticism and the trust of knowledge to criticize - if it was about the contents of the *last* edition of any book because the changes in it (i.e. the last edition) abrogate the previous ones. This thing, *InshAllah* (God-willing), is not hidden from your basic information, but it is probably a mistake of a student who prepared this information for you who was not aware of that.

It is well known that there are many similar situations for the people of knowledge, for example the book, *Al Rooh*, of Ibn Qayyim, when many scholars looked into it they said: it is probably issued during his early life. This also happened in many cases. The book (of Sayyid Qutb) *Al'Adalah Al Ejtima'yah* was the first (book) that he (Sayyid Qutb) authored about Islamic issues.

Second, the topic in the index of this book: Sayyid Qutb allows other than Allah to legislate, made my hair stand on end. I rushed to this topic before anything else. What I found out is just a single quote from lots of lines in his book, *Al'Adalah AlEjtima'yah*. His sayings do not confirm this provocative topic. Let us suppose that there is a general or vague sentence, why do we turn it into a *takfeeri* (blasphemy) matter against him to destroy what Sayyid Qutb based his life upon and what he dedicated his pen for: the *Da'wah* towards *Tawheed* (monotheism) of Allah Almighty "in ruling and legislating," rejecting the man made laws, and confronting those who committed that (legislating and ruling by other than Allah's rule). Allah Almighty loves justices and fairness in every thing; and I do not see *InshaAllah* except that you are about to go back to justice and fairness.

Third: One of the provocative topics is your topic: Sayyid Qutb believes in Wahdat Al-Wujood. Verily, Sayyid Qutb, may Allah have mercy on him, said something not clear (that might make the reader think that he believes in Wahdat Al-Wujood) using the style (of literature) in commenting on Surat Al-Hadeed, and Surat Al-Ekhlaas, and based upon it the accusation that he believes in Wahdat Al-Wujood was made. You did something good when you quoted his saying in commenting on Surat Al-Baqarah, and his (Sayyid Qutb) clear rejection to the idea of Wahdat Al-Wujood. From these quotes (Sayyid Qutb wrote): "*and from here we find that there is nothing in the true Islamic ideology called the idea of Wahdat Al-Wujood*." To add, in his (Qutb) book: "*Muqawwimat At-Tasawwur Al-Islami"* there is a clear response to those who belief in Wahdat Al-Wujood. Therefore, we say may Allah forgive Sayyid Qutb for these vague statements that he expanded upon using his literal style; and what is vague does not overcome the clear cut statements from his saying.

Thus, I wish that you rush into deleting this hidden *takfeer* (pronouncement of apostasy) of Sayyid Qutb, and I feel sorry for you.

Fourth, I say clearly to you with all respect, that under these topics: the contrary of what Sayyid Qutb commented on the meaning of *La Ilaha Illah Allah*, to the scholars and the people of language; and that he (Qutb) is not clear about (tawheed) Ar-Ruboobiyah and Al-Uloohiyyah. I say to you, my beloved, that you have destroyed, without making sure, all of what Sayyid (Qutb), may Allah have mercy on him, confirmed from the aspects of Tawheed and what it necessitates and confirms, which occupied the major aspect of the long life of Sayyid Qutb.

All what you (Rabee Al-Madkhali) said is nullified by one word: that the monotheism of Allah in legislation and ruling is from the necessities of the word of Tawheed. Sayyid, May Allah have mercy on him, emphasized on this a lot when he saw the corrupted courage to dismantle the legislations of Allah from courts and other places, and replacing it with man-made laws. Without a doubt, this is a great courage (the courage of changing the rules of Allah) that the Ummah never experienced before 1342 Hijri.

Fifth: from the topics of the index: "Sayyid Qutb confirms the belief that the Quran is created, and that the speech of Allah is just the will"… When I went back to the pages that talk about that, I did not find a single letter where Sayyid Qutub, may Allah have mercy on him, declared this saying: "The Quran is created." How do you easily accuse with these takfeeri matters? The only sentence that I noticed is his (Qutb) saying: *"They cannot author from it—the Muqat'ah letters—a book similar to this book because this book is created by Allah and not by the humans"*… There is no doubt that this sentence is wrong, but does this sentence make us rule that Sayyid Qutb confirms the disbelief saying that the Quran is created?

O Allah I cannot tolerate the burden of this! This reminded me of a similar saying of Shaykh Muhammad 'Abdulkhaliq 'Atheemah, may Allah have mercy on him, in his book's introduction: *Studies on the style of the Noble Quran*, that is printed by the Islamic University of Imam Muhammed bin Sa'ud. Do we accuse all people by the saying that the Quran is created? O Allah No. What we mentioned so far is sufficient in talking about the subjective perspectives, and this is the important matter.

Talking about other perspectives:

1- The original copy of this book lies in 161 pages written by hand. These writings are different. I do not know of a single page written by you as usual, unless your handwriting differed from usual, or I missed up something, or you gave the job about Sayyid Qutb to some of the students, and each student wrote what he found under your supervision, or by your dictation. Therefore, I cannot confirm that this book belongs to you except by what you wrote on

it that it is authored by you, and that is enough in considering it to belong to you.

2- Even though there are differences in the handwritings, there is a common trend, This book has the common trend of the disturbing manner, the continuous anger, the same jump on the sentence to generate huge mistakes, rushing into conclusions where there is a possibility to prove otherwise, and depending on the vague sentences and leaving the clear ones, which is a solid rule that do not accept any argument about it….This is considered as betraying (violating) the Manhaj of criticism (named): *Al'Haydah Al'Elmiyah.*

3- Regarding the style of literature, if we were to compare it with the style of Sayyid Qutb, then this style is of descending style. The style of Sayyid (Qutb) is high. If we considered it as your (Rabee's) style, then it is very elementary, and does not suit a student of knowledge who has great degrees. So there should be a balance between the literal taste, the ability of using the language and clearly presenting the matter, and the beauty of presenting; or otherwise the pen should be broken (i.e. otherwise do not bother writing it).

4- The common trend was the trend of anger and frightening which overtook the scientific Manhaj of criticism, thus your response lacked the etiquettes of dialogue.

5- This book from its beginning tells the end has an offensive trend and narrowness in mind and lack of patience in the sentences… why?

6- This book creates a new *hizbiyah* that establishes the trend of making *tahreem* here, and nullifying it there; and to call this a bid'ah and that person a *Mubtadi' (Innovator)* to call this deviancy and that person a deviant… without enough proofs. This also generates *ghuroor* (i.e. deception) of being religious, being proud to the extent that when one of them does that he (thinks that he) gets rid of a huge burden from his back; and that he is saving the Ummah from falling from an edge; that he is considered of a high example of *Wara*' (fearing Allah) and *gheerah* (jealousy) on the rulings of *Shari'ah*. This (Judging) without making sure, is a way of destruction, even if it is considered as a high constructed building, its destiny is destruction and disappearance with the winds.

These are six aspects that this book enjoys, which made it not enjoyable. This is what I see regarding what you requested. I apologize for being late to respond to you, but I used not to read the books of this man (Sayyid Qutb), even though it is popular amongst the people. However, the dangerous remarks that you talked about made me do lots of readings into his books, and I found in his books many good things, a great faith, clear truth, exposing the plans of the enemies of Islam, and some mistakes in the contents and saying some things that I wish he never said. He nullifies lots of these things in other places, and to be perfect is hard. This man was a great writer and a great criticizer, and then he moved towards serving Islam through the great Quran, the noble Sunnah, and the beautiful Seerah. This shaped his attitude regarding the issues of his time. He insisted on his attitude (to continue what he is

doing) for the sake of Allah. He also clarified the issues about his past. It was requested from him to write some words of apology, and he said his faithful and famous word, that *"I will not use the finger which I raise for shahadah (i.e. calling to Tawheed) to write something against Tawheed…"* or a word close to this.

Therefore, the obligation of everyone is to make du'a for him that Allah forgive his sins, to benefit from his knowledge, to clarify his mistakes, and that his mistakes do not make us not benefit from his knowledge, or to abandon his books. Consider, may Allah protect you, his situation like the situation of those of the salaf like Isma'eel Al-Harawi and Al-Jilaani, and how Shaykh-ul-Islam Ibn Taymiyyah defended them, even though they fell into many awful mistakes, because the basis of their approach was to defend Islam and the Sunnah. Look to the (book), *"Manazil Alsa'ereen"*, and you will find strange things that cannot be accepted; however, you find Ibn Al-Qayyim, may Allah have mercy on him, making excuses for him and not accusing him, as he clarified it in the book *"Madarij As-Saalikeen"*. I also expanded on this matter in the book "Classifying the people between doubts and certainty," and I put some rules regarding it.

In conclusion, I advise the brother in Allah, not to print this book *"Adwa' Islamiyyah.."*. It is not permissible for this book to be distributed or printed because of what it has of the exaggeration, and the training of the youth of the Ummah to slander the *Ulama*' (scholars), and to put down and disregard their virtues. Forgive me, may Allah bless you, if I was harsh in my sentences, but it is because of what I saw from your exaggeration, because I want the good for you, and because your eagerness to know what I have about him. This is what my pen wrote, and may Allah correct the way of all of us.

Wa assalamu alaykum wa rahmatullahi Wa barakatahu

(Shaykh) Bakr Abu Zayd

Appendix VI

Article D – 'Fatwah (legal verdict) regarding Sayyid Qutb' by Shaykh Ibn Jibreen

Question: Some youth call Shaykh Sayyid Qutb a heretic and prohibit the reading of his books, and they say a similar statement regarding Imam Hasan al-Banna, as they also say regarding some of the scholars that they are *Khawarij*. Their argument is that [they do this] in order to 'expose the errors [of these men] to the people,' even though [these youth] are until now [only] students [of knowledge]. I hope for a response so that doubt may be removed from us and others, [and] so that this [phenomenon] will not spread.

Response: All praise belongs to Allah alone. To proceed: It is impermissible to [unjustly] call the Muslims heretics or wicked as is evidenced by the statement of the Prophet ﷺ "*Whoever says to his brother 'O enemy of Allah,' and he is not such but that it returns back to him."* While in [another] hadith "*Whoever calls a Muslim an infidel it returns back to one of them*.' While in another hadith: *"A man passed by another while he was doing a sin and he said to him, 'By Allah, Allah will not forgive you.' So [Allah] said: 'Who is he who can pass judgment on my behalf that I will not forgive so and so? I have forgiven him and have nullified your deeds.'*

With this I say, Sayyid Qutb and Imam Hasan al-Banna are among the scholars of the Muslims and among the people of *Da'wa*. Allah has brought benefit by them and through them He has guided many people. They both have efforts [for Islam] which should not be denied. For this reason Shaykh Abdul-Aziz ibn Baz interceded on behalf of Sayyid Qutb when the order for his execution was given. [Ibn Baz] was gentle in his intercession, but President Gamal [Abdel Nasser] did not accept [Ibn Baz's] intercession, may Allah send upon him [i.e. Abdel Nasser] what he deserves. When both men [i.e Imam Hasan al-Banna & Sayyid Qutb] were killed, each was referred to as a *Shaheed* (Martyr), as each was killed unjustly. This is borne witness to by those close [to them] as well as by the general public - as it was widely spread in the papers and books without anyone ever objecting.

Moreover, the scholars have received their books [with acceptance]. No one has attacked them for more than the [last] twenty years. If some [heresy proceeded] from them, then [these mistakes] are similar to an-Nawawi, as-Suyuti, Ibn al-Jawzi, Ibn 'Atiyah, al-Khatabi, al-Qastalani and the likes of many of them. I have read what… Rabee al-Madkhali has written in his refutation of Sayyid Qutb and I found that he has placed statements where they do not exist. For this reason Shaykh Bakr Abu Zaid, may Allah preserve him, refuted him. Likewise, [al-Madkhali's] unjust attacks of Shaykh 'Abdur-Rahman ['Abdul-Khaaliq] and his [twisting 'Abdur-Rahman 'Abdul-Khaaliq's words] in order to find errors which would make ['Abdur-Rahman 'Abdul-Khaaliq

appear] misguided, even though [al-Madkhali] befriended him for a lengthy period of time and he never found any such errors [in the past].

And the eye of pleasure sees every fault insignificant,

But the eye of hatred always finds fault.

Dictated by
Abdullah ibn Abdur-Rahman ibn Jibreen
26/2/1417 AH

Office of the Presidency of Islamic Research and Legal Verdicts

Part 3: Books

Ikhwan Syllabus Pre-Qutb (1)

Book A

‘Kitab ul Jihad’
by
Imam Hasan al-Banna

CONTENTS PAGE

Translator's Introduction ...……219

All Muslims Must Make Jihad…….220

The Qur'an on Jihad……...221

The Ahaadeeth on Jihad…….225

The Scholars on Jihad……..... 232

(Conclusion from the *Madhahib*)…….235

Why do Muslims Fight?.....236

Mercy in the Islamic Jihad …….……238

Associated Matters Concerning Jihad ……239

Epilogue…...……...239

Appendix VII

Ikhwan Syllabus Pre-Qutb (1) - Book A

'Kitab ul Jihad' by Imam Hasan al-Banna

Translator's Introduction

In the name of Allah, the Most Compassionate, the Most Merciful. Praise be to Allah, and may his peace and blessings be upon Muhammad and upon his household and companions, and all those who follow him.

The Muslim world today is faced with tyranny and injustice. Indeed oppression and hardship is not just limited to the Muslim world, rather many non-Muslim states are subject to oppression at the hands of the world's leading military and economic powers. Anyone who cares can only be saddened and hurt by the pain and suffering that accompanies so many faces. Islam has allowed Jihad as a means to prevent oppression, yet the Muslims have forgotten this for too long….

This is an important booklet for three reasons: firstly, it deals with an important issue - that of Jihad. Secondly, it is important because it has been written by one of the most prominent Mujahideen of this (last) century - Imam Hasan al-Banna, and thirdly it is important because it deals with an issue that the ummah seems to have misunderstood or forgotten.

Imam Hasan al-Banna is the founder of the Muslim Brotherhood and one of the pioneers of today's Islamic revival. It is a shame that so many people are unaware of this man and his contribution towards what we see today. It is the right of the contemporary Muslim generation that they should have access to the writings of this great reformer; especially on this important topic.

The Imam, may Allah bless him, shows us that ultimately, and insha-Allah (God-willing) time will be a witness to this, only Islam can save mankind from itself. And Jihad on the individual and international scale will be a necessary part of this process of change.

The Imam himself was assassinated in 1949, aged 43 years. It is a testimony to his character that Allah Almighty answered his *du'a* (prayer) that he made at the end of this work. May Allah accept our efforts and may Allah Almighty similarly accept and answer our *dua.*

Dr A. M. A. Fahmy - International Islamic Forum

In the Name of Allah, the Merciful, the Compassionate

All praise is for Allah, the Lord of the Universe. May Allah bestow peace and blessings upon our Leader Muhammad, Leader of those who strive in Allah's way and Imam of the pious. May He also bestow peace and blessings upon his family and his companions, and all those who strive for the Sharee'ah until the Day of Judgement.

All Muslims Must Make Jihad

Jihad is an obligation from Allah Almighty on every Muslim and cannot be ignored nor evaded. Allah Almighty has ascribed great importance to Jihad and has made the reward of the *Shuhada* (Martyrs) and the *Mujahideen* (fighters) in His way a splendid one. Only those who have acted similarly and who have modelled themselves upon the *Shuhada* (Martyrs) in their performance of Jihad can join them in this reward. Furthermore, Allah Almighty has specifically honoured the *Mujahideen* with certain exceptional qualities, both spiritual and practical, to benefit them in this world and the next. Their pure blood is a symbol of victory in this world and the mark of success and felicity in the world to come.

Those who can only find excuses, however, have been warned of extremely dreadful punishments and Allah Almighty has described them with the most unfortunate of names. He has reprimanded them for their cowardice and lack of spirit, and castigated them for their weakness and truancy. In this world, they will be surrounded by dishonour and in the next they will be surrounded by the fire from which they shall not escape though they may possess much wealth. The weaknesses of abstention and evasion of Jihad are regarded by Allah Almighty as one of the major sins, and one of the seven sins that guarantee failure.

Islam is concerned with the question of Jihad and the drafting and the mobilisation of the entire Ummah into one body to defend the right cause with all its strength than any other ancient or modern system of living, whether religious or civil. The verses of the Qur'an and the Sunnah of Muhammad ﷺ are overflowing with all these noble ideals and they summon people in general (with the most eloquent expression and the clearest exposition) to Jihad, to warfare, to the armed forces, and all means of land and sea fighting.

We shall not go into exhaustive detail but rather will offer you some Qur'anic verses and *Ahaadeeth* (prophetic traditions) below as examples since we only wish to show a glimpse of the Islamic message on Jihad. Furthermore, we will not delve into the explanation of the Qur'anic verses or Ahaadeeth. You will recognise by the purity of language, the clarity of exposition, the lucidity of ideas and the force of spirituality that explanations and clarifications are not required.

'Jihad is ordained for you (Muslims) though you dislike it, and it may be that you dislike something which is good for you and that you like something which is bad for you. Allah knows but you do not know.'

(Surat-al-Baqarah (2), ayah 216)

'O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren when they travel through the earth or go out to fight: 'If they had stayed with us, they would not have died or been killed,' so that Allah may make it a cause of regret in their hearts. It is Allah that gives life and causes death. And Allah is All-Seer of what you do. And if you are killed or die in the Way of Allah, forgiveness and mercy from Allah are far better than all that they amass (of worldly wealth etc.). And whether you die, or are killed, verily, unto Allah you shall be gathered.'

(Surat-aale-Imran (3), ayah 156-158)

Notice how "forgiveness" and "mercy" are associated with slaying and death in Allah's way in the first verse, and how the second verse is does not refer to this because it is devoid of the idea of Jihad. In this verse, there is an indication of the fact that cowardice is one of the characteristics of unbelievers, but not of believers. And notice how today the unbelievers seem to be brave and the believers seem to be the cowards.

Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allah has bestowed upon them of His Bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.'

(Surat-aal-Imran (3), ayah 169-170)

'Let those (believers) who sell the life of this world for the Hereafter fight in the cause of Allah., and whosoever fights in the Cause of Allah, and is killed or is victorious, We shall bestow on him a great reward.'

(Surat-an-Nisaa' (4), ayah 74)

Refer to the verses (4: 71-78) in the Noble Book to understand how Allah Almighty urges the Muslims to remain alert and to acquire experience in warfare, in armies and troops, or as individuals, as circumstances may dictate. Allah Almighty also reprimands those who are slack, cowards or opportunists, and He arouses our zeal to protect the

weak and prevent oppression. Notice how Allah Almighty associates warfare with prayer and fasting, establishing it as one of the pillars of Islam. And how He refutes the false arguments of the waverers, and encourages those who are scared to the utmost degree to plunge into battle and to face death unflinchingly and bravely, showing them that they will welcome death, and that if they die in Jihad, they will receive the most magnificent recompense for their lives, and that they will not lose any of their contribution or sacrifice however small.

Surat-al-Anfaal is in its entirety an exhortation to Jihad and a command to remain steadfast [while engaged] in it, as well as a clear presentation of many of its rules. It is for this reason that the first Muslims (may Allah's grace be upon them) adopted it as a war chant which they would chant whenever their apprehensions mounted and the battle grew grim. Suffice it to quote what Allah Almighty says:

'Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies of Allah and your enemies.'

(Surat-al-Anfaal (8), ayah 60)

Up to His words Almighty:

'O Prophet! Urge the believers to fight. If there are twenty steadfast amongst you, they will overcome two hundred, and if there are be a hundred steadfast they will overcome a thousand of those who disbelieve, because they (they disbelievers) are people who do not understand'

(Surat-al-Anfaal (8), ayah 65)

Surat-at-Tawbah too is in its entirety an exhortation to combat and a clear presentation of its rules. It is sufficient to quote what Allah Almighty says concerning warfare against the treacherous polytheists:

'Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and return calmness in the hearts of the believing people thus relieving their anxiety. Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise.'

(Surat-at-Tawbah (9), ayah 14-15)

And His words concerning fighting with People of the Book:

'Fight against those who believe not in Allah nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger and those who acknowledge not the Religion of Truth (i.e. Islam), from among the People of the Book, until they pay the jizyah with willing submission, and feel themselves subdued.'

(Surat-at-Tawbah (9), ayah 29)

The proclamations of the general call in the following verses end with His words:

'March forth, (whether equipped) lightly or heavily, and strive hard with your wealth and your lives in the Cause of Allah! This is better for you, if you but knew.'

(Surat-at-Tawbah (9), ayah 41)

Allah then rebukes those who are cowardly for their attitude and their continuous attempts to escape from Jihad, in His words:

Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allah; they hated to strive and fight with their wealth and their lives in the Cause of Allah, and they said, 'March not forth in the heat.' Say: 'The fire of Hell is more intense in heat,' if only they could understand!' So let them laugh a little (and they will) cry much as a recompense of what they used to earn (by committing sins). If Allah brings you back to a party of them, and they ask your permission to go out (to fight), say: 'Never shall you go out with me, nor fight an enemy with me: you agreed to sit inactive on the first occasion: then you sit (now) with those who lag behind.'

(Surat-at-Tawbah (9), ayah 81-83)

Then Allah praises those who engage in Jihad by declaring Jihad as Prophet Muhammad's mission and the way of his Companions, as He, the Almighty, says:

'But the Messenger, and those who believed with him, strove hard and fought with their wealth and their lives (in Allah's cause). The good things are for these people, and it is they who will be successful. For them Allah has got ready the Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.' *(Surat-at-Tawbah (9), ayah 88-89)*

Then follows an oath of allegiance - comprehensive and protective - leaving no excuses, in His words:

'Verily, Allah has purchased of the believers their lives and their wealth; for the price that theirs shall be the Paradise. They fight in Allah's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success.'

(Surat-at-Tawbah (9), ayah 111)

Surat-al-Qital (commonly known as Surat Muhammad) mentions two key factors that form the foundation of the military spirit: obedience and discipline. Allah has summarised these two factors in the following two verses in His Book. Obedience appears in this Surah where He, the Almighty, says:

'Those who believe say: "Why is a Surah not sent down (for us)?" But when a decisive Surah (explaining and ordering things) is sent down, and fighting is mentioned (i.e. ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allah and obey Him). Obedience (to Allah) and good words (were better for them). And when the matter (preparation for Jihad) is resolved on, then if they had been true to Allah, it would have been better for them.'

(Surat-Muhammad (47), ayah 20-21)

As for discipline, it appears in Surat-as-Saff, where He, the Almighty, says:

'Verily, Allah loves those who fight in His Cause in rows (ranks), as if they were a solid structure.'

(Surat-as-Saff (61), ayah 4)

Surat-al-Fath is also dedicated in its entirety to one of the military campaigns of the Messenger of Allah ﷺ, and was a special occasion of Jihad, which took place under the shadow of a tree where an oath of allegiance unto steadfastness and death was taken, and this bore the fruit of tranquillity and victory. This is what He, Almighty, says:

'Indeed, Allah was pleased with the believers when they gave their bay'ah (pledge) to you (O Muhammad) under the Tree, He knew what was in their hearts, and He sent down As-Sakeenah (calmness and tranquillity) upon them;

and He rewarded them with a close Victory; And abundant spoils that they will capture. And Allah is Ever All-Mighty, All-Wise.'

(Surat-al-Fath (48), ayah 18-19)

These, brother, are some examples of the Qur'anic references on Jihad. Its virtues are made clear, and those who do Jihad are given the good news of the magnificent reward that will be waiting for them. The Book of Allah is filled with examples like these, and anyone who reads the Qur'an and pays attention to its meaning will be astounded at the negligence of the Muslims who have failed to take advantage of this reward.

THE AHADEETH ON JIHAD

On the authority of Abu Hurayrah, may Allah be pleased with him, who said: 'I heard the Prophet ﷺ say:

'By the One in whose Hands is my soul, had it not been for the limitation of resources which caused some of the companions to remain behind (much to their displeasure), I would not have prevented any group from striving in Allah's way. And by the One in whose hand is my Soul, I wish I could be killed in the Way of Allah, then live again so that I may be killed again, then live again so that again I may be killed, then live again so that again I may be killed.' (Transmitted by Al Bukhari and Muslim)

On the authority of Abu Hurayrah, may Allah be pleased with him, who said: 'The Messenger of Allah ﷺ said:

'By the One in whose Hand is my Soul, no one is wounded in Allah's way, and Allah knows best who is wounded in His way, except that the colour of his wound appears on the day of judgement as the colour of blood and his scent appears as the scent of musk.'

On the authority of Anas, may Allah be pleased with him, who said: 'My paternal uncle Anas bin al Nadir was absent from the battle of Badr, and he said: 'O Messenger of Allah, I was absent from the first battle in which you fought the polytheists but if Allah provides me with a second opportunity to participate in a battle with the polytheists, then Allah will witness my actions!' And when the Day of Uhud arrived and the Muslims retreated, he said: 'O Allah, I ask you to forgive my brothers for their actions and I excuse myself from the actions of the polytheists!' Then he rushed forward and met Sa'd bin Mu'aadh and said: 'O Sa'd bin Mu'aadh, by Allah I smell its scent from below Uhud!' Sa'd said: 'O Messenger of Allah, I could not do what he did.' Anas said: 'We found him with some eighty wounds either from swords, spears or arrows. We found him murdered and mutilated by the polytheists. No one recognised him except his sister, and even she recognised him by his fingers.' Anas said: 'We used to think, or suppose, that this verse came down concerning him and people like him: 'Among the believers are men who have been true to their covenant with Allah..' up to the end of the verse (Surat al-Ahzaab (33), ayah 23).' (Transmitted by Al Bukhari)

On the authority of Umm Haritha bint Suraaqah; she went to the Prophet ﷺ, and said: *'O Prophet of Allah, can you tell me about Haritha (a stray arrow had struck him before the day of Badr)? For if he is in Paradise, I will bear his loss patiently. But if he is not there, I shall weep for him'*. He said: *'O mother of Haritha, there are many gardens in Paradise and your son is in Firdaus (the highest level)...' (reported by Al Bukhari)*

Brother, see how Paradise made these companions forget their cares and misfortunes, and enabled them to persevere even through adversities.

On the authority of 'Abdullah bin Abi Awfa, may Allah be pleased with him, 'The Messenger of Allah ﷺ said:

'Let it be known that Paradise lies in the shadows of the swords.' (reported by the Al Bukhari, Muslim and Abu Dawud)

On the authority of Zayd bin Khalid al Juhani, may Allah be pleased with him: 'The Messenger of Allah ﷺ said:

'He who provides for a Mujahid in the Way of Allah the Almighty, it is as if he himself has made Jihad; and he who has supported the family of a Mujahid with an act of goodness, it is as if he himself has made Jihad.' (Transmitted by Al Bukhari, Muslim, Abu Dawud and Al-Tirmidhi) (that is to say he obtains the reward for it)

On the authority of Abu Hurayrah, may Allah be pleased with him, who said: 'The Messenger of Allah ﷺ said:

'He who out of faith in Allah and a firm belief in His promise prepares a horse while waiting for Jihad then its feeding and drinking and its dung are all in his favour on the day of Resurrection.' (Transmitted by Al Bukhari)

This is, of course, true for all types of wealth (like the horse) given in the way of Allah:

On the authority of Abu Hurayrah, may Allah be pleased with him, it was said:

'O Messenger of Allah, what is equal in reward to Jihad in Allah's Way?' He said: 'You cannot do it.' But they brought up the same thing before him two or three times more, and he said: 'You cannot do it.' Then he said: 'The equal of the Mujahid in Allah's way is he who fasts and stands in worship throughout the night reciting Allah's verses without becoming tired until the Mujahid in Allah's way returns.' (Transmitted by Al Bukhari, Muslim, An-Nisaa'i , Ibn Majah, and At Tirmidhi)

On the authority of Abu Sa'eed al Khudari, may Allah be pleased with him, who said: "The Messenger of Allah ﷺ said:

'Shall I tell you who is the best of men and who is the worst? Among the best of men is he who is active in Allah's way on the back of his horse or camel, or on foot, until death comes to him. And among the worst of men is he who reads the Book of Allah Almighty, and remains unenlightened (he does not check himself, nor does he admonish and reprove himself).' (Transmitted by An-Nisaa'i)

On the authority of Ibn Abbas, may Allah be pleased with him, who said: "I heard the Messenger of Allah ﷺ say:

'There are two eyes which the Fire shall not touch: the eye which wept for fear of Allah, and the eye which passed the night on guard in the way of Allah Almighty.' (From At Tirmidhi)

On the authority of Abu 'Umayra, May Allah be pleased with him who said: "The Messenger of Allah ﷺ said:

'It is dearer to me that I die in the Way of Allah than that if the entire wealth of the world were to become mine.' (Transmitted by An Nisaa'i)

On the authority of Rashid ibn Sa'd, May Allah be pleased with him, on the authority of one of the companions, that a man said:

'O Messenger of Allah, how is it that the believers will be put to the test in their graves, but the martyr is free?' The Messenger said: 'The glittering of swords over his head is a sufficient test for him!' (Transmitted by An Nisaa'i)

On the authority of Abu Hurayrah, May Allah be pleased with him: "The Messenger of Allah ﷺ said:

'The martyr feels nothing more from the pain of slaughter than any one of you feels from the sting of a gnat.' (Transmitted by At Tirmidhi, An Nisaa'i and Al Darmi. At Tirmidhi designates this as Hasan Gharib)

On the authority of Ibn Mas'ud, May Allah be pleased with him, who said: "The Messenger of Allah ﷺ said:

'Our Lord Almighty is pleased with a man campaigning in Allah 's way, who, when his companions are driven back, and knowing that the odds are against him, nevertheless returns to the battlefield until he is killed. Then Allah says to the angels: "See how My servant returned to the battlefield out of his

desire for the reward that I provide and out of his fear from my punishments until he was killed. I call on you to witness that I have forgiven him.'

On the authority of 'Abd al Khayr bin Thabit, on the authority of his father, on the authority of his grandfather, who said: "A woman came to the Messenger of Allah ﷺ named Umm Khalid, wearing a veil, in order to ask him about a son of hers who had been slain in the way of Allah Almighty....The Prophet of Allah ﷺ said to her:

'Your son has the reward of two martyrs.' She asked: 'Why?" He said: 'Because he was killed by People of the Book.' (Transmitted by Abu Dawud)

On the authority of Sahl bin Hunayf (May Allah be pleased with him): "The Messenger of Allah ﷺ said:

'He who asks Allah Almighty for martyrdom with sincerity, will be brought by Allah to the mansions of the martyrs, though he may die on his bed.' (transmitted by Muslim, An Nisaa'i, Ibn Majah, and At Tirmidhi, Abu Dawud)

On the authority of Khuraym ibn Fatik, who said: "The Messenger of Allah ﷺ said:

'He who spends a sum in the way of Allah Almighty will have it accredited to his account seven hundred fold.' (Transmitted by At-Tirmidhi, who classed it as hasan and also by An Nisaa'i).

On the authority of Abu Hurayrah, may Allah be pleased with him, who said: "One of the Companions of the Messenger of Allah ﷺ passed by a ravine in which there was a small fount of fresh water. He was greatly pleased by this, and said to himself: 'What if I were to withdraw from mankind and live in this ravine?' He mentioned this to the Messenger of Allah ﷺ, who said:

'Don't do it! When one of you takes his place in Allah's way, it is more excellent than if he prayed in his house for seventy years. Do you not wish for Allah to forgive you and bring you into Paradise? Campaign in Allah's way: he who fights in Allah's way mounted on a camel must necessarily enter Paradise.' (Transmitted by At Tirmidhi.)

On the authority of Al-Miqdam ibn Ma'ad ibn Yakrib, who said: "The Messenger of Allah ﷺ said:

'The martyr possesses six distinctions with respect to Allah: he is forgiven, amongst the first to be forgiven; he is shown his place in Paradise; he is not punished in the Grave; he is secure from the supreme terror of the day of judgement; the crown of dignity is placed on his head, a single ruby of which is more precious than the entire world and all it contains; he is wedded to seventy-two of the women of

heaven; and he may intercede for seventy of his relatives.' (Transmitted by At-Tirmidhi and Ibn Majah)

On the authority of Abu Hurayrah, may Allah Almighty be pleased with him, who said: "The Messenger of Allah ﷺ said:

'He who meets Allah with no trace of Jihad on him will meet Allah with a flaw in him.' (Transmitted by Al-Tirmidhi and Ibn Majah)

On the authority of Anas, may Allah be pleased with him, who said: "The Messenger of Allah (ﷺ said:

'He who seeks martyrdom sincerely will be granted it, though it may never touch him.' (Transmitted by Muslim)

On the authority of Uthman ibn Affan, may Allah be pleased with him, on the authority of the Prophet ﷺ, who said:

'He who keeps guard for one night in the way of Allah Almighty will be credited with a thousand nights of fasting and standing in prayer.' (Transmitted by Ibn Majah)

On the authority of Abul-Dardaa', may Allah be pleased with him, "The Messenger of Allah ﷺ said:

'A campaign by sea is the equivalent of ten campaigns by land: he who is tossed about at sea is like one who wallows in his blood in the way of Allah Almighty.' (Transmitted by Ibn Majah)

This tradition honours the sea campaign, and the Ummah must proceed from this to protect its coastline and strengthen its fleet. This applies by analogy to the air as well, and Allah will increase the reward of those who campaign by air in His way many times over.

On the authority of Jabir ibn Abdullah, may Allah be pleased with him, who said: "When Abd Allah bin 'Amr bin Haram was slain on the Day of Uhud, the Messenger of Allah ﷺ said:

'O Jabir, shall I tell you what Allah Almighty said to your father? I said: 'Yes indeed!' He said: 'Allah speaks to no-one save from behind a veil, but He spoke to your father face-to-face, saying: "O My servant, ask of Me what thou wilt, and it shall be granted." He said: "O Lord, grant me life, that I may be slain for Thee for a second time!" He said: "But I have already decreed that they shall not return unto it." He said: "O Lord, let them know who are [left] behind me." So Allah Almighty sent

down these verses "Think not of those who are killed in the way of Allah as dead..." (Surat-aal-Imran (3), ayah 169) And so on up to the end of the verse. (Transmitted by Ibn Majah)

On the authority of Anas, on the authority of his father (may Allah be pleased with them), on the authority of the Prophet ﷺ, who said:

'It is more pleasing to me to accompany a fighter in Allah's way and to help him on his journey, departing or returning, than this world and what it contains.' (Transmitted by Ibn Majah)

On the authority of Abu Hurayrah, who said: "The Messenger of Allah ﷺ said:

'Allah's guests are three: the Mujahid, the haji, and the one who intends to perform umra.' (Transmitted by Muslim)

On the authority of Abul-Dardaa', who said: "The Messenger of Allah ﷺ said:

'The martyr will intercede on behalf of seventy of his family.' (Transmitted by Abu Dawud)

On the authority of Abdullah ibn 'Umar, who said: "The Messenger of Allah ﷺ said:

'When you deal in hidden Riba, and are fully occupied in your own life and give up Jihad; Then Allah shall cover you with such disgrace, as would not be removed, until you would return to your religion again.' (Transmitted by Ahmad and Abu Dawud, and attested as to its authenticity by Al-Hakim)

On the authority of Abu Hurayrah, may Allah be pleased with him, who said:

"The Messenger of Allah ﷺ and his Companions set out in a hurry so that they reached Badr ahead of the polytheists. The polytheists arrived, and the Messenger of Allah ﷺ said: 'Rise to the Paradise, whose width embraces the heavens and the earth!" Umayr bin al Humam said: 'Hurrah!' The Messenger of Allah ﷺ said: 'What impels you to say "Hurrah! hurrah!" He said: 'Nothing, O Messenger of Allah, except the hope that I may be one of its people.' He said: 'You are indeed one of its people.'"

He (Abu Hurayrah) said:

"And he [Umayr] took out some dates from his quiver and began eating them. Then he said: 'If I live long enough to eat all my dates, my life will indeed be a long one!' So he flung away the remaining dates, and fought until he was slain." Transmitted by Muslim.

On the authority of Abu Imran, who said:

"We were at the city of Rum, and they sent out a mighty regiment of Byzantinian soldiers against us. A like number of Muslims, and even more, came out against them. 'Uqbah ibn Amir was at the head of the Egyptians, and Fadaala bin Ubayd was the head of the entire force. One of the Muslims rushed and attacked the Byzantinian regiment until he passed through it. The Muslims shouted and said: 'Glory be to Allah! He has cast himself into annihilation!' But Abu Ayyub al Ansari rose and said: 'Men, you interpret this verse in this manner, but it was sent down concerning only us, the band of the Ansar. When Allah made Islam powerful and its defenders grew numerous, some of us said to others in secrecy, but not to the Messenger of Allah ﷺ "We lost our wealth at the earlier periods, and then later Allah Almighty made Islam powerful and its defenders became many. What if we were to settle down to regain our lost wealth?" So God Almighty sent down an answer, rebutting what we had said, to His Prophet: 'and make not your own hands contribute to (your) destruction.' (Surat al-Baqarah (2), ayah 195). The destruction referred to our settling down with our wealth, while working to increase it, and abandoning Jihad. And Abu Ayyub continued in God's way until he was buried in the land of Rum." (Transmitted by Tirmidhi)

Notice, brother, that Abu Ayyub said this in his old age, he had passed the evening of life and entered into the night of life yet his spirit remained young while his faith yearned for the return of the might and the grandeur of Islam.

On the authority of Abu Hurayrah, may Allah be pleased with him, on the authority of the Messenger of Allah ﷺ that he said:

'He who dies without having gone on campaign, and without having exhorted himself to do so, dies in a state of hypocrisy.' (Transmitted by Muslim, Abu Dawud, and there are many reportings of the same meaning)

There are many precious Ahaadeeth on this subject which contain guidance or commandments regarding Jihad. They are so numerous though that even a large book would not suffice to cover them.

But otherwise (these two books)

1) *'Al-'Ibrata Feema Warada 'Anillahi wa Rasulihi fi al Ghazwu wal Jihad wal Hijra'* (The Wisdom in What Was Transmitted in the Qur'an and Sunnah about Fighting, Jihad and Hijrah), by Hasan Sidiq Khan, who is specialised in this research,

2) *'Mashari alAshwaq ila Masari' al-'Ashaq wa Matheer al-Gharam ila Dar as-Salam'* (by Ibn Nuhaas)[1]

and what has come in the books of Ahaadeeth, in the sections on Jihad, you will see a lot of good.

THE SCHOLARS ON JIHAD

I have just presented to you some verses from the Qur'an and the noble *Ahadith* (prophetic traditions) concerning the importance of Jihad. Now I would like to present to you some of the opinions from jurisprudence of the *Madhahib* (Islamic schools of thought) including some latter day authorities regarding the rules of Jihad and the necessity for preparedness. From this we will come to realise how far the *Ummah* has deviated in its practice of Islam as can be seen from the consensus of its scholars on the question of Jihad.

The author of the '*Majma' al-Anhar fi Sharh Multaqal-Abha'*, in describing the rules of Jihad according to the *Hanafi* School, said:

"Jihad linguistically means to exert one's utmost effort in word and action; in the Sharee'ah it is the fighting of the unbelievers, and involves all possible efforts that are necessary to dismantle the power of the enemies of Islam including beating them, plundering their wealth, destroying their places of worship and smashing their idols. This means that Jihad is to strive to the utmost to ensure the strength of Islam by such means as fighting those who fight you and the *Dhimmi*es (if they violate any of the terms of the treaty) and the apostates (who are the worst of unbelievers, for they disbelieved after they have affirmed their belief).

It is fard (obligatory) on us to fight with the enemies. The Imam must send a military expedition to the Dar-al-Harb every year at least once or twice, and the people must support him in this. If some of the people fulfil the obligation, the remainder are released from the obligation. If this *fard kifayah* (communal obligation) cannot be fulfiled by that group, then the responsibility lies with the closest adjacent group, and then the closest after that etc., and if the *fard kifayah* cannot be fulfiled except by all the people, it then becomes a *fard 'ayn* (individual obligation), like prayer on everyone of the people. This obligation is by virtue of what He, the Almighty, said:

Then fight the polytheists...!'

(Surat at-Tawbah (9), ayah 5)

---

[1] Refer to Appendix IX: Ikhwan Syllabus Pre-Qutb (3) - Book C '*Mashari al-Ashwaq ila Masari al-Ushaaq*' by Imam Ibn Nuhaas.

and by what the Prophet ﷺ said:

'Jihad is in effect until the Day of Judgement'

If the whole body [of believers] abandons it, they are in a state of sin….If the enemy conquers any territory of Islam, or any regions of it, it becomes a *fard 'ayn*, and the woman and the slave shall go forth without the permission of husband or master. In the same way, the child shall go forth without the permission of his parents, and the debtor without the permission of his creditor."

And in the *Kitab al Bahr*:

'Should a Muslim woman be captured in the East, it is incumbent on the people of the West to rescue her unless she is taken to the stronghold cities of the enemies, and it becomes impossible to free her.'

The author of the "*Bulghat al-Salik li Aqrab al-Masalik fi Madhhab al-Imam Malik"* said:

"Jihad in Allah's way for the purpose of exalting Allah Almighty's Word every year is a *fard kifayah*. If some fulfil it, the remainder are absolved of it. It becomes specifically designated (i.e., it becomes a *fard 'ayn* like prayer and fasting), when the Imam announces it and the enemy attacks the population of a specific region, whereupon it becomes obligatory on them and if this in sufficient then it becomes obligatory on those in their vicinity. In this case it becomes obligatory on the females and the slaves even though they may not have the permission of their husbands or their masters. It is also obligatory on the debtor even though the lender may not agree to it. It also becomes fard 'ayn on that individual who vows to engage in Jihad. Parents have the right to forbid their child from taking part in it only under conditions of *fard kifayah*. And if a Muslim is held as a prisoner of war by enemies and he does not have enough money to pay to free himself, then it is obligatory on the others to secure his release, even if this requires all of the Muslims' wealth."

And in *Al-Minhaj* of Imam Nawawi of the *Shafi'i* school:

"Jihad during the time of the Messenger of Allah ﷺ was a *fard kifayah*, though it is also alleged that it was a *fard 'ayn*. Since then, there are two conditions relative to the unbelievers:

1) If they remain in their own territories, then Jihad is not an obligation on all Muslims. As long as a sufficient number of Muslims undertake it, the remainder are released from this duty.

2) If they invade one of our territories, its population are obliged to repel them with all their force. If fighting is possible then fighting becomes an obligation. Every slave, poor person, son and debtor must prepare for war, even though they may not have permission.."

And in *Al-Mughni* of Ibn Qudama of the *Hanbali* school, who said:

'Jihad is a *fard kifayah*. If a group of people engage in it, the remainder are released. It becomes a *fard 'ayn* under three conditions:

1) If two armies meet and two lines of soldiers confront one another, those present are forbidden to leave the battlefield, and it becomes a *fard 'ayn* on each one to remain at his station.

2) If the unbelievers attack a territory, it is a *fard 'ayn* on its population to fight and repel them.

3) If the Imam calls a group of people to arms, then they must join his military forces. And he should at least announce Jihad once every year."

Imam Ahmad bin Hanbal said, *'I know of nothing after the divine commandments more excellent than Jihad, and campaigning by sea is more excellent than campaigning on land.*'

Anas ibn Malik, may Allah be pleased with him said: 'The Messenger of Allah ﷺ was asleep. Then he awoke laughing, and Umm Haram said: '*What makes you laugh, O Messenger of Allah?'* He said: '*People of my Ummah embarked on a military campaign in Allah's way, riding on the surface of this sea as kings on their thrones,'*

and at the end of the Tradition, Umm Haram asked the Prophet ﷺ to beseech Allah on her behalf that she might be one of them. So he prayed for her, and she lived long enough to ride upon the sea in the Muslim fleet which conquered the island of Cyprus. She died and was buried there, may Allah be pleased with her.

And it says in *Al-Muhalla* of Ibn Hazm:

"Jihad is obligatory on the Muslims, but if the borders of the Muslims can be protected, the enemy can be repelled and fought within his own territory, then the remainder of the people are released from it. And if not, then the obligation remains. Allah Almighty said:

'Go ye forth, (whether equipped) light or heavily, and strive and struggle, with your goods and your persons, in the Cause of Allah!'

(Surat at-Tawbah (9), ayah 41)

It is not permissible to participate in Jihad without the permission of the parent. But if Muslim land is invaded, then it is obligatory on those who can help even if their parents do not grant them permission. However, it is not lawful for him to abandon his parents if his parents would suffer in his absence.

And Al-Shawkani said in *Al-Sayl al-Jarrar*:

"The arguments regarding the Jihad being a religious obligation, both in the Qur'an and in the Sunnah, are too numerous to be set down here. Nevertheless, it is a *fard kifayah* as long as some people are fulfiling this *fard kifayah* then the rest are absolved from the duty. Otherwise, it is an *fard 'ayn* incumbent on every adult by law until the duty is fulfiled. Similarly, it is a *fard 'ayn* also on those people who are ordered to Jihad by the Imam."

(CONCLUSIONS FROM THE *MADHAHIB*)

The scholarly people are of one opinion on this matter as should be evident and this is irrespective of whether these scholars were *Mujtahideen* or *Muqalideen* and it is irrespective of whether these scholars were *salaf* (early) or *khalaf* (late). They all agreed unanimously that Jihad is a *fard kifayah* imposed upon the Islamic Ummah in order to spread the Da'wah of Islam, and that Jihad is a *fard 'ayn* if an enemy attacks Muslim lands. Today, my brother, the Muslims as you know are forced to be subservient before others and are ruled by disbelievers. Our lands have been besieged, and our *hurruma'at* (personal possessions, respect, honour, dignity and privacy) violated. Our enemies are overlooking our affairs, and the rites of our *din* are under their jurisdiction. Yet still the Muslims fail to fulfil the responsibility of *Da'wah* that is on their shoulders. Hence in this situation it becomes the duty of each and every Muslim to make Jihad. He should prepare himself mentally and physically such that when comes the decision of Allah, he will be ready.

I should not finish this discussion without mentioning to you that the Muslims, throughout every period of their history (before the present period of oppression in which their dignity has been lost) have never abandoned Jihad nor did they ever become negligent in its performance, not even their religious authorities, mystics, craftsmen, etc. They were all always ready and prepared. For example, Abdullah ibn al Mubarak, a very learned and pious man, was a volunteer in Jihad for most of his life, and 'Abdulwahid bin Zayd, a sufi and a devout man, was the same. And in his time, Shaqiq al Balkhi, the shaykh of the sufis encouraged his pupils towards Jihad.

And Al Badr al Ayni, the commentator on *al-Bukhari* would take part in Jihad one year, study for one year and go on pilgrimage one year, while the judge Asad ibn al Furat of the Maliki School was an admiral in his day and Imam Shafi'i would shoot ten arrows and not miss once.

Such was the example set by the early generations of Muslims, may Allah's grace be upon them! My brother, how do we compare with them?

WHY DO THE MUSLIMS FIGHT?

Islam allows Jihad and permits war until the following Qur'anic verse is fulfiled:

'We will we show them Our signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'an) is the truth.'

(Surat al-Fussilat (41), ayah 53)

People have for some time now ridiculed this but today these same people acknowledge that preparation for war is the surest way to peace! Allah did not ordain Jihad for the Muslims so that it may be used as a tool of oppression or tyranny or so that it may be used by some to further their personal gains. Rather Jihad is used to safeguard the mission of spreading Islam. This would guarantee peace and the means of implementing the Supreme Message. This is a responsibility which the Muslims bear, this Message guiding mankind to truth and justice. For Islam, even as it ordains Jihad, it extols peace: the Blessed and Almighty said:

'But if they incline to peace, you also incline to it, and (put your) trust in Allah.'

(Surat al-Anfal (8), ayah 61)

The Muslims in war had only one concern and this was to make the name of Allah Supreme, there was no room at all for any other objective. The wish for glory and reputation were forbidden to the Muslims. The love of wealth, the misappropriation of the benefits of war and striving to conquer through unjust methods are all made forbidden to the Muslim. Only one intention was possible and that was the offering of sacrifice and the taking of pains for the guidance of mankind.

On the authority of Al-Harith bin Muslim, on the authority of his father, who said:

'The Messenger of Allah ﷺ sent us on a military expedition. When we reached the area to be raided, I urged on my horse and got ahead of my companions. The people of that area met me with cries of lamentation, and I said to them: "If you say: 'There is no god but Allah' you are safe." So they said it.

My companions reproached me and said: "You have prevented us from taking any spoils!" When we came back to the Messenger of Allah ﷺ they told him what I had done. He called me over and found what I had done praiseworthy. Then he said to me: "Allah Almighty has indeed decreed for you so much and so much reward for every human being." And he said: "I myself shall write something for you in the way of a bequest after my death." He did so, sealed it, and handed it over to me.' (Transmitted by Abu Dawud.)

And on the authority of Shaddad bin al Hadi (may Allah be pleased with him):

'A man of the [nomad] Arabs came and believed in the Prophet ﷺ. Then he said: "I shall emigrate with you." And the Prophet ﷺ put him into the charge of some of his Companions. In a campaign the Prophet ﷺ took some booty and this was divided up, and he gave him his share. And he [i.e., the Arab] said: "What is this?" He said: "I have apportioned it to you." He said: "It was not for this that I followed you; rather I followed you that I might be pierced here (and he motioned with his hand to his neck) with an arrow, and that I might die and enter Paradise." He said: "If you are truthful in what you have just said, then Allah will fulfil your desire." So they remained there for a space; then they rose to do battle with the enemy. He was carried over to the Prophet, having been struck with an arrow exactly where he had pointed. The Prophet ﷺ said: "Is it he?" They said: "Yes." He said: "He was truthful in what he said, so Allah answered him." Then he was shrouded in the garment of the Prophet ﷺ, and he [i.e., the Prophet] walked before him and prayed over him. This is part of what he said in his prayer: "O Allah, this is your servant who went forth as an Emigrant in your way and was slain a martyr. And I am a witness unto it." (Transmitted by An-Nisaa'i)

On the authority of Abu Hurayrah, may Allah be pleased with him: *'A man said: "O Apostle of Allah, what of a man who wants to engage in Jihad in Allah's way, but desires the goods of this world?" He said: "There is no reward for him." And he [i.e., the man] repeated this question to him three times, but he said: "There is no reward for him."' (Transmitted by Abu Dawud)*

On the authority of Abu Musa al-Ash'ari, may Allah be pleased with him, who said:

'The Apostle of Allah ﷺ was asked about a man who fights courageously, one who fights zealously, and one who fights hypocritically. Which of these was in the way of Allah? He said: "He who fights so that Allah's Word is the most exalted is in Allah's way."' (Transmitted in Muslim, Abu Dawud, Tirmidhi, An-Nisaa'i and Ibn Majah)

The companions' (may Allah's grace be with them) behaviour in the battles and in the territories they conquered indicates the extent to which they abstained from indulging in their personal desires and cravings, and the extent of their dedication to their fundamental and original goal: the guidance of mankind to the truth until Allah's Word is the most exalted. The charge of some people who accuse the companions of being covetous of power and authority, desirous of grabbing countries and ascendancy or that a passion for earning a living was driving their activities is ludicrous.

MERCY IN THE ISLAMIC JIHAD

The Islamic Jihad is the noblest of endeavours and its method of realisation is the most sublime and exalted. For Allah has forbidden aggression. He, the Almighty, has said:

'But transgress not the limits. Truly, Allah likes not the transgressors.'

(Surat al-Baqarah (2), ayah 190)

and He commanded that justice be observed, even towards the enemy and the adversary. He, the Almighty, has said:

'And let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety.'

(Surat al-Maa'idah (5), ayah 8)

Allah instructs the Muslims to act with the utmost mercy. For when they fight, they do not instigate hostilities, nor do they steal nor plunder property, nor do they violate someone's honour, nor do they indulge in wanton destruction. In their warfare they are the best of fighters, just as in peace they are the most excellent of peacemakers.

On the authority of Burayda, may Allah be pleased with him, who said:

'Whenever the Messenger of Allah ﷺ appointed a commander over an army or a band of raiders, he told him to remain conscious of Allah Almighty in his inward self and to remain concerned for the care of the Muslims who were with him. Then he [i.e., the Prophet] said: "Strive in the name of Allah in Allah's way! Fight those who disbelieve in Allah: campaign, but do not indulge in excesses, do not act treacherously, do not mutilate, and do not slay children."' (Transmitted by Muslim.)

On the authority of Abu Hurayrah, may Allah be pleased with him, who said: *'The Messenger of Allah ﷺ said: "When one of you fights, let him avoid [striking] the face."' (Transmitted by Bukhari and Muslim)*

On the authority of Ibn Mas'ud, may Allah be pleased with him, who said: "The Messenger of Allah ﷺ said: *'The most self-restrained from amongst mankind even at the time of killing are the people of iman.' (Transmitted by Abu Dawud)*

On the authority of Abdullah bin Yazid al Ansari, may Allah be pleased with him, who said: *'The Messenger of Allah ﷺ forbade plundering and mutilation.' (Transmitted by Al Bukhaari)*

It is forbidden to slay women, children, and old people, to kill the wounded, or to disturb monks, hermits, and the peaceful who offer no resistance. Contrast this mercy with the murderous warfare of the 'civilised' people and their terrible atrocities! Compare their international law alongside this all-embracing, divinely ordained justice! O Allah, bless the Muslims with a correct understanding of the *Deen (religion)*, and save the world from these injustices with the enlightenment of Islam!

ASSOCIATED MATTERS CONCERNING JIHAD

Many Muslims today mistakenly believe that fighting the enemy is *Jihad asghar* (a lesser Jihad) and that fighting one's ego is *Jihad akbar* (a greater Jihad). The following narration [athar] is quoted as proof: *'We have returned from the lesser Jihad to embark on the greater Jihad.'* They said: *'What is the greater Jihad?'* He said: *'The Jihad of the heart, or the Jihad against one's nafs.'*

This narration is used by some to lessen the importance of fighting, to discourage any preparation for combat, and to deter any offering of Jihad in Allah's way. This narration is not a *saheeh* (sound) tradition: The prominent muhaddith Al Hafiz ibn Hajar al-Asqalani said in the *Tasdid al-Qaws*: *'It is well known and often repeated, and was a saying of Ibrahim ibn 'Abla.'*

Al Hafiz Al Iraqi said in the *Takhrij Ahadith al-Ahya'*: *'Al Bayhaqi transmitted it with a weak chain of narrators on the authority of Jabir, and Al Khatib transmitted it in his history on the authority of Jabir.'*

Nevertheless, even if it were a sound tradition, it would never warrant abandoning Jihad or preparing for it in order to rescue the territories of the Muslims and repel the attacks of the disbelievers. Let it be known that this narration simply emphasises the importance of struggling against one's ego so that Allah will be the sole purpose of everyone of our actions.

Other associated matters concerning Jihad include commanding the good and forbidding the evil. It is said in the *ahadeeth*: '*One of the greatest forms of Jihad is to utter a word of truth in the presence of a tyrannical ruler.'* But nothing compares to the honour of *shahadah kubra* (the supreme martyrdom) or the reward that is waiting for the *Mujahideen*.

EPILOGUE

My brothers! The *Ummah* that knows how to die a noble and honourable death is granted an exalted life in this world and eternal felicity in the next. Degradation and dishonour are the results of the love of this world and the fear of death. Therefore prepare for Jihad and be the lovers of death. Life itself shall come searching after you.

My brother, you should know that one day you will face death and this ominous event can only occur once. If you suffer on this occasion in the way of Allah, it will be to your benefit in this world and your reward in the next. And remember brother that nothing can happen without the Will of Allah: ponder well what Allah, the Blessed, the Almighty, has said:

'Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as to how to save themselves, ignoring the others and the Prophet) and thought wrongly of Allah - the thought of ignorance.

They said, "Have we any part in the affair?" Say you (O Muhammad): "Indeed the affair belongs wholly to Allah." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here."

Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death: but that Allah might test what is in your hearts; and to purify that which was in your hearts (sins), and Allah is All-Knower of what is in (your) hearts.'

(Surat al-Imran (3), ayah 154)

You should yearn for an honourable death and you will gain perfect happiness. May Allah grant me and you the honour of *Shahadah* (Martyrdom) in His way!

(IMAM SHAHEED) HASAN AL-BANNA

Ikhwan Syllabus Pre-Qutb (2)

Book B

‘The Message of the Teachings’

By Imam Hasan al-Banna

CONTENTS PAGE

Author's Preface……243

Pillars of the Covenant:

Understanding (*al-Fahm*)……..244

Sincerity (*al-Ikhlas*). ….……...247

Action (*al-Amal*)…….248

Jihad……...…….....250

Sacrifice (*at-Tadhiyah*)……..250

Obedience (*at-Ta'ah*).....251

Perseverance (*al-Thabaat*)…….. ……252

Resoluteness (*al-Tajarud*)…….253

Brotherhood (*al-Ukhuwah*)……..253

Trust (*at-Thiqah*)……..254

(Advice to those who accept the Covenant)……...256

Appendix VIII

Ikhwan Syllabus Pre-Qutb (2) - Book B

'The Message of the Teachings'
By
Imam Hasan al-Banna

All praise is due to Allah and may the peace and blessings of Allah be upon the Faithful Prophet Muhammad, the Imam of the pious and the leader of those who strive. Peace and blessings be upon his family, his companions, and those who follow his guidance until the Day of Judgement.

This is my message to those who strive in the Muslim Brotherhood, who believe in the nobility of their call and the sanctity of their ideology. They have made a firm resolve to live by it and die in its path. Only to these Brothers do I direct my words. These are not lessons to be memorised but instructions to be carried out. So let us proceed towards action my truthful Brothers:

'Soon will Allah, His Prophet and the believers observe your work. And soon will you be brought back to the Knower of what is hidden and what is open; then will he show you of all that you did.'

(Surat-at-Tawbah (9), ayah 94)

'Indeed this is my way leading straight; so follow it and follow no other paths. They will scatter you about from his path . Thus He commands you that you may be righteous.'

(Surat-al-An'am (6), ayah 153)

To others however there are other lessons, lectures, books, articles, appearances and administrations.

'To each is a goal to which he turns so vie with one another in doing good, and to both has Allah promised good.'

Peace be upon you and the mercy and blessings of Allah Almighty.

Dear truthful brothers;

The basic pillars of our covenant are ten; so grasp their meanings and memorise them. They are

1. *Al-Fahm* (Understanding)
2. *Al-Ikhlaas* (Sincerity)
3. *Al-'Amal* (Action)
4. *Al-Jihad*
5. *Al-Tad-hiyah* (Sacrifice)
6. *Al-Taa'ah* (Obedience)
7. *Al-Thabaat* (Perseverance)
8. *Al-Tajarud* (Resoluteness)
9. *Al-Ukhuwah* (Brotherhood)
10. *Al-Thiqah* (Trust)

Understanding

By understanding we mean that you should be certain that our ideology is purely Islamic, and that you should understand Islam within the bounds of the following twenty concise principles.

1. Islam is a comprehensive system which deals with all spheres of life. It is a country and homeland or a government and a nation. It is conduct and power or mercy and justice. It is a culture and a law or knowledge and jurisprudence. It is material and wealth or gain and prosperity. It is Jihad and a call or army and a cause. And finally, it is true belief and correct worship.
2. The glorious Qur'an and the purified tradition (*Sunnah*) of the Prophet ﷺ are the reference points for every Muslim to acquaint himself with the rules of Islam. The Qur'an can be understood by applying the rules of the Arabic language without constraint or controversy. And the Sunnah can be acquired by reference to the trustworthy transmitters of *Ahaadeeth* (prophetic traditions).
3. True belief, proper worship, and Jihad in the Way of Allah have light and warmth. Allah Almighty casts them in the hearts of whomever He chooses from among His servants. Though they may be blessed, their visions, notions, inspirations and dreams are not references for Islamic Law, and therefore should not be given any consideration except when they do not conflict with the authentic references and established principles of Islam.
4. Talismans, incantations, placing of shells around the neck, fortune telling whether by drawing lines on sand or astrology, sorcery and claiming to have knowledge of the unseen and similar practices are

all evils that must be fought, except what is mentioned in the Qur'an or transmitted to us as an authentic narrations of the Prophet ﷺ

5. The opinion of an Imam or his deputy is acceptable in matters which are of proven benefit to the public, provided that his opinion does not conflict with any established principle of Islam. It may change in light of circumstances, customs and habits. The bases of worship is purely devotional without questioning why. However, in other areas there is scope of prodding into the 'whys' and 'whereofs' of matters.
6. Everyone's opinion except that of the unfailing Prophet ﷺ is liable to changes and modifications. We accept all that has reached us of the opinions and rulings of the *Salaf* (pious predecessors) as long as it is in agreement with the Qur'an and the Sunnah. If this is not the case, the Book of Allah and the practice of His Apostle ﷺ are more deserving of our adherence. However, we do not scorn and attack those individuals who differed, since we do not know what their intentions were nor the circumstances that necessitated their decision.
7. Any Muslim who has not reached the level to understand the different branches of Islamic jurisprudence may follow one of the four great Imams of this religion. And if so, he should try his best in getting to grips with the evidence put forward while being open to the opinions (supported with evidence) of trustworthy people. This will provide him with enough knowledge to find the Islamic solutions to the contemporary problems of his society. Those Muslims who are unable to do so are advised to exert themselves to acquire such a level of understanding.
8. Differences on the branch matters of Islamic Jurisprudence should not be allowed to cause division, contention, or hatred within the ranks of the Muslims. To every seeker of knowledge is a reward. In cases of disagreement, however, there is no harm in objective scientific investigation in an atmosphere of love (for the sake of Allah) and co-operation with the aim of realising the truth. Fanaticism, obstinacy, and controversy have no place among true Muslims.
9. Wasting time and effort in investigating trivial matters that will not lead to action is prohibited in Islam. This category includes debating minute aspects of rulings in cases which have never occurred, investigating the meaning of the Qur'anic verses which are still beyond the scope of human knowledge (the *mutashabihaat* verses), and differentiating between the *Sahabah* (companions) of the Prophet or investigating the instances of disagreement that took place among them. Every *Sahabi* (companion) (may Allah be pleased with them all) has the honour and distinction of being a companion of the Messenger of Allah ﷺ, and to each is the recompense of his motives.

10. Recognising Allah's existence (may He be exalted), believing in His oneness, and glorifying Him are the most sublime beliefs of Islam. We believe in the Qur'anic verses and authentic traditions of the Prophet ﷺ which describe the exalted attributes of Allah and glorify His name. We also believe in the allegorical (mutashabihat) Qur'anic verses, which serve this same purpose, without rejecting any part of them or attempting to interpret them on our own. We stand aloof from the disagreement which exists among the scholars concerning these verses; It is enough for us to adopt the attitude of the Prophet ﷺ and his companions: *'And those who are established in knowledge say: "We believe in the Book; the whole of it is from our Lord.'*
11. Every innovation introduced by the people into the Religion of Allah on the grounds of their whims and without authentic foundation, whether by adding to the principles of Islam or taking away from them, is a serious deviation which must be fought and abolished by the best means as long as it does not lead to a greater evil.
12. There is a difference of opinion regarding innovations which do not contradict established Islamic principles, such as praising Imams and religious figures with pronouncements of their credibility and binding people to acts of worship left open to one's choice. We adopt what can be confirmed by sound evidence.
13. Love of pious people, respecting them, and honouring their righteous achievements brings one closer to Allah (may He be exalted). These (the ones who are close to Allah) have been mentioned by Allah in the Qur'anic verse: **'Those who believed and were fearful of Allah.'** Honour and prestige are due to them with the conditions prescribed by the Islamic Law, but we must firmly believe that they (may Allah be pleased with them) had no power over their own fates and, thereby, cannot avail or harm anyone after their death.
14. Visiting grave sites and tombs is an authentic Sunnah if done in the manner prescribed by the Prophet ﷺ But seeking the help of the dead, whomever they may be, appealing to them, asking them to fulfil certain requests, vowing to them, and swearing with their names instead of the name of Allah, building high tombs, covering them with curtains, illuminating them, are evil innovations that are equally prohibited. We do not need to interpret such actions giving them excuses.
15. Supplication to Allah Almighty via a (living) intermediary is a minor difference of opinion - more to do with the method of performing supplication rather than a question of *Aqeedah* (belief).
16. Just because incorrect practices are common amongst the people, it does not change the label it has been ascribed by *Shari'ah*. Rather we must define the intended meaning. We must also be on the guard for

deceptive words relating to worldly and religious matters. What is worth considering is not names but what these names stand for.

17. Belief is the basis of action. Sincere intentions are more important than outward actions. However, the Muslim is requested to attain improvement in both spheres: purification of the heart and performance of righteous deeds.
18. Islam liberates the mind, urges contemplation of the universe, honours science and scientists, and welcomes all that is good and beneficial to mankind: *'Wisdom is the lost property of the believer. Wherever he finds it, he is more deserving to it.'*
19. Islamic principles may be evident or uncertain, as are pure scientific principles. The evident principles of the two classes will never conflict; that is, it is impossible for an established scientific fact to contradict an authentic Islamic principle. However, this may happen if one or both of them are uncertain. If one of them is uncertain, then it should be reinterpreted so as to remove the contradiction if both are uncertain, then the uncertain Islamic principle should be given precedence over the uncertain scientific notion until the latter is proven.
20. Never label as an unbeliever (kafir) any Muslim who has confessed the two declarations (shahadah) of faith, acts accordingly and performs the obligatory (fard) duties of Islam unless he clearly professes the word of unbelief, refuses to acknowledge a fundamental principle of Islam, denies the purity of the Qur'an, or commits an evident act of unbelief.

If you, dear brothers, understand your religion according to these twenty principles, then you will have perceived the meaning of your slogan: '*The Qur'an is our constitution, and the Prophet is our example.'*

Sincerity

By sincerity, I mean that a Muslim brother should dedicate his sayings, work, and Jihad for the sake of Allah and the attainment of His pleasure and good reward without seeking recognition or anticipating any gain, honour, title or advancement in this world. Only then, can you become soldiers of the ideology and the belief rather than soldiers for worldly purposes and interests

'Say: 'Truly, my prayers and my sacrifices, my life and my death are all for Allah, Lord of the worlds. No partner has He. This I am commanded.'

(Surat-al-An'aam (6), ayah 162)

Thus you now understand the meaning of your slogans: *'Allah is our goal'* and *'Allah is Supreme, and all praise is due to Him.'*

Action

By action, I mean the fruit of knowledge and sincerity:

'And say: 'Work righteousness, for soon will Allah, His Apostle, and the believers observe your work. And soon will you be brought back to the Knowledge of what is hidden and what is open. then will He show you the truth of all that you did.'

(Surat-at-Tawbah (9), ayah 105)

Our sincere brothers are requested to work according to the following steps:

1. Reforming the self. A Muslim should strive to attain a strong body, good character, cultured thought, correct belief, and true worship. He should be able to earn his own living, and control his inner instincts. He should be careful about his time, organised in his affairs and willing to offer help and service to others. These comprise the duties of every Muslim as an individual.

2. Establishing an Islamic home; such that his family respect his ideology and observe the Islamic code in all aspects of home life. He should be wise in selecting his wife and inform her about her rights and duties. He should bring up his children and other household members under his supervision according to the principles of Islam. These too, are the duties of every individual Muslim.

3. Guiding society by spreading the call of righteousness, fighting atrocities and detestful things, encouraging virtue, enjoining all that is good, helping the people, trying to win the public opinion to the side of Islam, and observing the Islamic principles in all aspects of public life. This is the duty of individual brothers as well as the jamaa'ah (community) working as a unit.

4. Liberation of the homeland from all un-Islamic or foreign control, whether political, economic, or ideological.

5. Reforming the government so that it may become a truly Islamic government, performing as a servant to the nation in the interest of the people. By Islamic government I mean a government whose officers are Muslims who perform the obligatory duties of Islam, who do not make public their disobedience, and who enforce the rules and teachings of Islam.

There is no problem if the Islamic government utilises the services of non Muslims when necessary, so long as they do not offer them positions of leadership. Islam is flexible as to shape and detailed structure of the government, but it must be in agreement with the general principles of the Islamic ruling system.

The Islamic government should realise its responsibilities, of love, sympathy and equity towards the people - it should be economical not over indulging in public funds.

The Islamic government is obliged to maintain peace and order, enforce the *Shari'ah* (Islamic law), spread education, prepare militarily, protect public health and services, develop the resources of the land, guard the public treasury, strengthen the morals of the people, and spread the call of Islam.

If the government performs all of the above mentioned duties, it is incumbent upon the people to be obedient and loyal to it, to assist the government with their lives and their property. On the other hand, if the government neglects its duties and falls short of its responsibilities, then it will be the duty of the people to first advise and guide, then to dismiss and remove the government, for *'No obedience is due to a creature in disobedience to the Creator.'*

6. Rebuilding the international prominence of the Islamic *Ummah* by liberating its lands, reviving its glorious past, bringing closer the cultures of its regions and rallying under one word. Until once again the long awaited unity and the lost *Khilafah* is returned.

7. Guiding the world by spreading the call of Islam to all corners of the globe

'..until there is no more tumult or oppression and the Religion of Allah prevails.'

'Allah will not allow but that His Light should prevail.'

The responsibility for the last four steps falls upon the group as a whole and upon every Muslim brother because of his membership to the *Jamaa'ah* (group). How heavy this responsibility and how great its importance. People see this as an imagination, but we see it as a reality. We shall never despair, for our faith in Allah Almighty is limitless.

'Allah's decree will always prevail, but most among mankind know it not.'

(Surat-Yusuf (12), ayah 21)

Jihad

By Jihad, I mean that divinely ordained obligation which is reflected in the following saying of the Messenger of Allah ﷺ and which Muslims are to carry out until the Day of Judgement:

'Whoever dies without struggling in the Way of Allah, or wishing to do so, dies a Pre-Islamic Jahiliya death.'

Its weakest degree is the heart's abhorrence of evil and its highest degree is fighting in the Way of Allah. Between these two degrees are numerous forms of Jihad, including struggling with the tongue, pen, or hand, and speaking a word of truth to a tyrannical ruler.

This call (to Islam) cannot survive without Jihad. The more lofty and far reaching the call, the greater the struggle in its path. The price required to support it is huge, but the reward given to its upholders is more generous.

'And strive in the Way of Allah as you ought to.'

(Surat-al-Hajj (22), ayah 78)

By this, dear brothers, you know the meaning of your slogan '*Jihad is our way'*.

Sacrifice

By sacrifice I mean giving one's self, wealth, time, energy, and everything else for the cause of Islam. There is no Jihad without sacrifice, nor will there be sacrifice without generous reward from Allah Almighty. Those who refrain from sacrifice are sinners:

'Allah has purchased of the believers their persons and their goods, for theirs in return is Paradise.'

(Surat-at-Tawbah (9), ayah 111)

'Say: If it be that your fathers, sons, brothers, mates, or kinsmen; the wealth that you have gained; the commerce in which you fear a decline, or the dwellings in which you delight are dearer to you than Allah and His Apostle or the Jihad in His cause, then wait until Allah brings about His decision, and Allah guides not the rebellious.'

(Surat-at-Tawbah (9), ayah 24)

'Nothing could they suffer or do without having it reckoned to their credit as a deed or righteousness, whether they suffered thirst, fatigue, or hunger in the Cause of Allah; walked paths that raised the ire of the unbelievers; or received any injury whatsoever from an enemy. Allah does not cause the reward of those who do good to be lost.'

(Surat-at-Tawbah (9), ayah 120)

'So if you show obedience, Allah will grant you a goodly reward.'

(Al-Fath (48), ayah 16)

Thus dear brothers, you understand the meaning of your slogan: *'Martyrdom in the Way of Allah is our greatest hope.'*

Obedience

By obedience, I mean full compliance with the commands of the leadership and prompt execution of these commands in hardship and in ease, whether pleasant or unpleasant.

Note, dear brothers, that the Islamic call passes through three different phases:

***Ta'reef* (familiarisation)**

This involves spreading the general concepts of Islam amongst the people. In this phase the call is directed via administrative units and pays importance to social services. Its method is sometimes preaching and teaching, and sometimes establishing beneficial institutions for the public.

All branches of the *Ikhwan* (Muslim Brotherhood's) organisation today represent this phase of the call. Their work is governed by the byelaws of the organisation, and their methods of work are explained in the Brotherhood's publications.

Whoever wants to participate in our activities, can, as long as they promise to adhere to its principles. Complete obedience is not incumbent at this stage. Respecting the general principles of the jamaa'ah and abiding by its rules are the main requirements.

***Takween* (development)**

This is achieved by selecting and consolidating those righteous members who can bear the burden of Jihad. The training in this phase would be sufistic from a purely spiritual

point of view, as well as military preparation. The main aspects of this phase will always be commands and obedience, without hesitation, turning back, doubt or discomfort. The ranks of the Brotherhood represent this stage of the call. This has already been outlined in a previous document.

This call requires specific duties, which can only be carried out by those who are really and fully prepared to carry the burden of a long, enduring and continuous struggle. The first sign of this readiness is complete obedience.

***Tanfeedh* (implementation)**

The call (da'wah) in this stage consists of an uncompromising Jihad and persistent effort in pursuit of the objective. There will be trials and tribulations which only the truthful people can endure. Again, success cannot be attained without total obedience. This was pledged by the first members of the Muslim Brotherhood in 1359 (Hijri).

If you join our ranks, accept this message and pledge your allegiance, you will be amongst those in the second stage and come close to being in the third. So, fully evaluate the responsibilities which you have undertaken, and prepare yourself for their fulfilment.

Perseverance

By perseverance I mean that the Muslim brother continues to work and strive to achieve his goal, no matter how far the term extends and how long the years pass by, until he meets Allah in this state of Jihad. Thus, he will succeed in either of two beautiful things: victory, or martyrdom in the Way of Allah

'Among the believers are men who have been true to their covenant with Allah. Of them, some have completed their vow (to the extreme), and some still wait: But they have never changed (their determination) in the least.'

(Surat-al-Ahzaab (33), ayah 23)

Time and patience is one of our remedies. The road is long, the goal is far, and the obstacles are indeed numerous. But it is the only road that leads to the realisation of our goal in this life and leads to the best of rewards in the Hereafter.

Each of the preceding six measures needs careful planning, ample preparation, and precise execution. We must seize all possible opportunities, but everything takes time to achieve: "They ask: *'When will that be?'* Say: *'Maybe it will be quite soon.'*

Resoluteness

By Resoluteness I mean that you commit yourself to your ideology and abandon all other principles. This is because your ideology is loftier and more worthy than all other ideologies:

'Our religion is the religion of Allah and which religion can be better than Allah's.'

(Surat-al-Baqarah (2), ayah 138)

There is for you an excellent example in Abraham and those with him when they said to their people:

'We are clear of you and of whatever you worship besides Allah We have rejected you, and enmity and hostility has arisen between us forever, unless you believe in Allah and Him alone.'

(Surat-al-Mumtahinah (60), ayah 4)

In the eyes of a sincere brother, people belong to seven categories:

1. Striving Muslims
2. Reluctant Muslims
3. Sinning Muslims
4. Non-Muslims living peacefully under the Islamic Law in a Muslim state (i.e. *Dhimmi*es)
5. Non-Muslims having treaties with Muslim states
6. Neutral non-Muslims
7. Non-Muslims at war with Muslim states.

Each group has its own status within the *Shari'ah* (Islamic Law) and on the basis of this classification we should judge each individual and determine whether he is a friend or an enemy.

Brotherhood

By brotherhood I mean that our hearts and spirits should be united by the bond of belief. Common belief is the firmest and most precious of all bonds. True brotherhood is the companion of faith, and division is the companion of unbelief. Unity produces strength, but there cannot be unity without love. The lowest degree of love is to keep

your heart free of any rancour; the highest degree of love is to prefer your brother over yourself:

'And those saved from the covetousness of their own souls are the ones that achieve prosperity.'

(Surat-al-Hashr (59), ayah 9)

The truthful brother considers his brother over and above himself. This is because the group can survive with or without him but he can only survive with the group.

'The wolf preys upon the sheep that stray from the flock.'

'The believers are like a solid structure whose parts support one another.'

The believing men and the believing women are helpers and Protectors of one another.'

(Surat-at-Tawbah (9), ayah 71)

Similarly, this is how we should be.

Trust

By trust I mean that the soldiers have complete confidence in their commander's competence and sincerity. This confidence should be the result of love, esteem, respect, and obedience:

'But no, by your Lord, they can have no real faith until they refer to you in all disputes between them, and then find in their souls no resistance against your decisions, accepting them with the fullest conviction.'

(Surat-an-Nisaa' (4), ayah 65)

The leader is an important part of the movement, for there cannot be a movement without leadership. The strength of the jamaa'ah, the perfection of its plans, the success in achieving its goals and in the overcoming of difficulties and obstacles are all dependant on the degree of trust between the members and their leadership:

'But more fitting for them was to obey and say what is just.'

In the call of the Brotherhood, the leader has the rights of a father by virtue of his heart-warming relationship. He is like a teacher and guide because he provides the members with education and trains them spiritually. He plays the role of a commander by virtue of his political leadership. Consequently, confidence in the leadership is the cornerstone of our movement's success.

My sincere Brothers, you should try and asses the level of confidence in your leadership by asking yourselves the following questions:

l. Do you know your leader and have you gained some knowledge about the relevant aspects of his life?

2. Are you satisfied with his competence and sincerity?

3. Are you ready to recognise any order coming from your leadership (except in disobedience to Allah) as absolute, leaving no room for argument, hesitation, criticism and debate? And whenever necessary are you ready to offer advice and correction?

4. Are you ready to consider your leader's opinion right and your opinion wrong when there is a disagreement on matters of *Ijtihad* (analogical deduction) where there is not a definite text in the Qur'an and Sunnah?

5. Are you ready to lay down all your resources at the disposal of the Call? Do you view the leadership as having the right to weigh out between personal benefits and the general benefit of the Call?

By answering these questions and their like, dear brothers, you will be able to judge your relationship with your leader and evaluate your trust in him. Our hearts are in the hand of Allah, He does with them as he pleases.

'He has united their hearts. If you had spent all that is in the Earth, You could not have united their hearts, but Allah has united them. Certainly He is all Mighty, all wise.'

(Surat-al-Anfaal (8), ayah 63)

(THOSE WHO ACCEPT THE CONVENANT)

Dear truthful brothers, your acceptance of this covenant obliges you to fulfil the following duties so that you may become strong bricks in the structure.

1. Devote a section from the Book of Allah not less than 1 Juz, to read daily. You are to finish the whole book within a month, but not in less than three to four days.

2. Perfect the recitation of the Qur'an, listen to it, and ponder over its meanings. Study the purified tradition of the Prophet ﷺ and the history of the early Muslims, as far as your time permits. The minimum required knowledge on this subject is contained in the book 'The Defenders of Islam'. Frequently read the collected sayings of the Messenger of Allah ﷺ and memorise at least forty *Ahaadeeth* (from the collection of Imam Nawawi). You are also to study a exposition on the principles of Islamic belief and another on the branch aspects of Islamic jurisprudence.

3. Hasten to have a general medical check-up, and get treated for any ailments you find in yourself. Attach importance to physical fitness and self defence, and stand aloof from all causes of bodily weakness.

4. Don't drink too much coffee, tea, or other stimulating beverages. Only drink them when necessary. Also, abstain completely from smoking.

5. Show interest in the cleanliness and tidiness of your home and place of work. Be concerned with the cleanliness of your dress, diet, and person, for Islam was built on cleanliness.

6. Always be truthful, and never tell a lie.

7. Fulfil your promises and agreements. Never breach a covenant, regardless of the circumstances.

8. Be courageous and enduring. The highest degree of courage is being honest and straightforward in matters of truth, keeping secrets, admitting mistakes, and controlling yourself when angry.

9. Always be serious and dignified. However, this should not prevent you from smiling or engaging in truthful jesting.

10. Be very shy and have delicate feelings. Be greatly sensitive to beauty and ugliness; the first pleases you, while the second pains you. Also, be modest without being lowly and meek, or self-proud. If you demand less than what you deserve, you will receive what you deserve.

11. Always be equitable and of sound judgement in all situations. Never allow anger to make you forget merits, nor let affection and pleasure blind you to defects. Don't allow disputes to make you ungrateful. Always speak the truth no matter how painful it is - even if it is against yourself or against the people dearest to you.

12. Be active, energetic, and skilled in public services. You should feel happy when you offer a service to other people. You should feel compelled to visit the sick, assist the needy, support the weak, and give relief to the ill-fated, even if it is with a good and affectionate word. Always rush to do good deeds.

13. Be compassionate, and always be willing to forgive. Be tender, mild and gentle towards people and animals, have beautiful manners when dealing with people. Observe Islamic social injunctions. Be kind to the young and respectful to the old. Make room for your brothers in meetings and gatherings. Don't spy or backbite. Don't be noisy. Always seek permission before entering non-public places, and make a courteous exit.

14. Improve your skills of reading and writing. Spend time in studying the literature of the Muslim Brotherhood its newspapers, magazines, and other publications. Create a private library, irrespective of how small it is. Delve deeply into the arts and sciences, if you are a specialist in this field. Acquaint yourself with the general Islamic subjects such that you can pass general judgements concerning day to day problems.

15. Undertake some economic enterprise, even if you are wealthy. Try to establish a private business, regardless of its size and how busy or scientifically oriented you are.

16. Don't run after government jobs, for they are reckoned to be the most limited sources of income. However, don't reject them unless they totally conflict with your duties towards the movement.

17. Perform your job in the best manner you can, void of dishonesty and cheating. Observe your appointments, and never be late for work.

18. Be amicable in claiming your due, and hasten to give others their full due without seeking anything and putting it off.

19. Keep away from all forms of gambling, no matter what the incentive may be. Avoid unlawful means of livelihood, regardless of what quick profit lies therein.

20. Evade the practice of charging interest (Riba) in all your transactions. Purify yourself from it completely.

21. Foster Islamic wealth in general by encouraging and helping Islamic economic institutions. Be careful about your money; don't let it fall into un-Islamic hands, regardless of the circumstances. Only eat and wear products that are of Islamic countries.

22. Contribute a portion of your wealth to the movement. Pay *Zakah*, no matter how small your income is and consider it the inalienable right of the poor and deprived.

23. Set aside a portion of your income for emergency situations, no matter how small your income is, and never indulge in extravagance.

24. Struggle for the revival of forgotten Islamic customs and the elimination of practices alien to Islam in all areas of life. This includes greetings, language, the calendar, dress, household furnishings, times of work and rest, food and drink, arriving and departing, expressing joy and sorrow, etc.... Always refer to the purified tradition of the Prophet ﷺ.

25. Completely boycott non-Islamic courts and judicial systems. Also, dissociate yourself from organisations, newspapers, committees, schools, and institutions which oppose your Islamic ideology.

26. Always be conscious of Allah Almighty; remind yourself of the Hereafter and prepare for it. Be determined and aspire to seek His pleasure. Bring yourself closer to Allah Almighty by performing extra night prayers (*Tahajjud*) and fasting at least three days every month. Partake in much remembrance (*Dhikr*) both of the heart and the tongue and recite the renowned supplications of the Prophet ﷺ.

27. Take care of personal cleanliness, and try to be in a state of ablution (*Wudu*) most of the time.

28. Perfect your prayers, and strive to perform them within their proper time periods. Also, try to pray in congregation in the mosque as frequently as possible

29. Fast the whole month of Ramadan, and perform the Hajj if you are able to do so. If you cannot then make the necessary preparations now, so that you may perform it later.

30. Always intend to go for Jihad and desire *Shahadah* (Martyrdom). Prepare for it as much as you can.

31. Constantly repent and seek Allah's forgiveness for the sins that you have committed. Avoid the minor sins as well as the major ones. Devote an hour for yourself every night before going to bed and take account of the good and bad things that you have done throughout the day. Guard your time, for it is life itself, Do not waste a single moment of it without doing anything beneficial. Keep away from doubtful matters, so that you do not fall into that which is unlawful.

32. Strive hard against your own soul until it is under your full control. Lower your gaze, control your emotions, overcome your sexual urge, and elevate it via means that are decent and lawful.

33. Completely avoid intoxicating drinks and everything else that renders the mind and body inactive.

34. Keep away from bad and evil company, and avoid places of immorality and sin.

35. Struggle to put an end to places of amusement and diversion. Avoid luxury and all forms of laxity.

36. Become thoroughly acquainted with the members of your rank one by one. Perform your duties towards your brothers; that is, love them, help them, prefer them over yourself, and regularly attend meetings; only be absent due to circumstances beyond your control. Always impress them with your behaviour and actions.

37. Dissociate yourself from those organisations and institutions with which you feel your contact is not in the interest of your cause, especially if you are commanded to do so by your leadership.

38. Work to spread your message everywhere. Keep your leadership informed of all your activities, and never undertake an action that will fundamentally affect the movement without first consulting your leadership. Be in constant spiritual and practical contact with the leadership, and always consider yourself as a soldier in the barracks awaiting a command.

Dear truthful brothers, this was a summary of your call and a brief account of your ideology. These principles can be combined into five slogans:

Allah is our goal,
The Messenger is our example,
The Qur'an is our constitution,
Jihad is our way,
And Martyrdom is our desire.

You can combine the facets of these in five words:

Modesty,
Recitation (of Qur'an and Hadeeth),
Prayer,
Military preparedness,
Ethics.

So hold firmly to these teachings or else you will find yourself amongst the frivolous, the lazy and those who lag behind.

Be sure, if you act on these instructions, and make them the hope of your life and your utmost goal, your reward will be honour in this life and blessings and divine favour in the Hereafter. You will belong to us, and we will belong to you.

But if you forsake them and cease to act according to their guidance, there will be no connection between us and you, even if you have been given a position in our councils, appear great among us and carry the most magnificent of titles. Allah Almighty will bring you to a severe account and will ask you about your slackness and inactivity. So choose for yourself, and we pray to Allah Almighty to guide and help you.

'O you who believe, shall I lead you to a bargain that will save you from a grievous penalty?

a) That you believe in Allah and His Apostle
b) and that you strive your utmost in the Cause of Allah that will be best for you, if you but knew:

i) He will forgive your sins
ii) and admit you to gardens beneath which rivers flow and to beautiful mansions in gardens of eternity. That is indeed the supreme achievement.
iii) And another favour will He bestow, which you do love, help from Allah
iv) and a speedy victory. So give glad tidings to the believers.'

O you who believe, be helpers of Allah. Jesus, the son of Mary, said to the disciples, 'Who will be my helpers in the work of Allah? The disciples said, 'We are Allah's helpers ! ' Then a portion of the children of Israel believed, and a portion disbelieved. But We gave power to those who believed against their enemies, and they became the ones who prevailed.'

(Surat-as-Saff (61), ayahs 10-14)

May the peace, mercy, and blessings of Allah Almighty be upon you,

(IMAM) HASAN AL-BANNA

Ikhwan Syllabus Pre-Qutb (3)

Book C

‘Mashari al-Ashwaq ila Masari al-Ushaaq’

by
Imam Ibn Nuhaas

CONTENTS PAGE

CHAPTER 1: ON THE COMMAND OF JIHAD AGAINST THE NON BELIEVERS AND ITS MANDATE, AND THE STERN WARNING AGAINST THOSE WHO DO NOT PRACTICE JIHAD……269

IS JIHAD *FARD KIFAYAH* OR *FARD AYN*?.....272
THE PUNISHMENT OF THOSE WHO DO NOT PARTICIPATE IN JIHAD 274
AN ADVICE TO THOSE WHO STAY BEHIND…… 276

1. 'But I fear death!'…….276
2. 'But my relatives and wealth!'……...277
3. 'But my precious son!'…… 279
4. 'But my dear ones!'……...280
5. 'But my status and lineage!'……...281
6. 'But my beautiful abode!'…… 282
7. 'But my nice food!'……...283
8. 'But I would like to improve my deeds first!'……284
9. 'But my beautiful wife!' ……....285

THE STARK REALITY OF THIS WORLD…… .286

CHAPTER 2: THE VIRTUES OF JIHAD AND MUJAHIDEEN 288
Jihad is the best deed after *Salah* and being dutiful towards one's Parents……..289

Jihad is the greatest deed after believing in Allah……289

Jihad is greater than worshiping in the House of Allah and serving it and serving the Pilgrims……....290

References that Jihad is the greatest deed of all ……..290

Jihad is the most beloved deed to Allah ……...291

The *Mujahid* is the greatest of all people……....292

No one can practice any act of worship equivalent to Jihad……..292

References that the sleep of the *Mujahid* is better than the praying of the night and fasting of the day of others……293

Allah reserved one hundred levels in Paradise for the *Mujahideen*, between each level and the other is the distance between the heavens and earth…….293
The *Rahbanyyah* (monasticism) and *Siyahah* of this nation is Jihad.……..293
The pinnacle of Islam is Jihad.……...294
The *Mujahid* is given a guarantee by Allah.…….294
Allah will never forsake the *Mujahideen* but would help them and respond to their prayers.…….294
Miscellaneous rewards of the *Mujahideen*……295
References to preference of Jihad over *Hajj*……...296
The virtues of encouraging Jihad……...297
The virtue of racing towards Jihad…….298
The virtues of the dust in the path of Allah……....300
The virtues of riding the sea in Jihad……..300
The virtues of horses and keeping them for the purpose of Jihad……...301
The virtue of fear in the path of Allah……....301
The virtues of standing in the ranks on the battlefield……...302
A chapter on the farewell of the fighters……...302

CHAPTER 3: VIRTUES OF SPENDING IN THE CAUSE OF ALLAH…...303
The punishment of withholding wealth from being spent in the path of Allah……...304
Virtues of providing for the fighters in Allah's path and taking care of their families 306
CHAPTER 4: THE VIRTUES OF *RIBAAT* (THE STATIONING) AND THE VIRTUES OF THE ONE WHO DIES IN RIBAAT…….307
The period of being stationed……309
The virtues of guarding in the path of Allah……...311
CHAPTER 5: THE RULES AND VIRTUES OF TARGET SHOOTING…..313
The virtues of target shooting……315
Rules of betting on racing and target shooting……....316
Rules of betting on target shooting……....316
The warning against whoever learns shooting and then deserts it……...…317

The virtues of swords……318

CHAPTER 6: THE VIRTUE OF INJURY IN THE SAKE OF ALLAH…….318

CHAPTER 7: THE VIRTUES OF KILLING A NON-BELIEVER FOR THE SAKE OF ALLAH…….320

CHAPTER 8: THE VIRTUE OF AN INDIVIDUAL OR A SMALL GROUP IMMERSING THEMSELVES WITHIN A LARGE ARMY OF NON-BELIEVERS IN SEARCH OF MARTYRDOM AND CAUSING DAMAGE TO THE ENEMY …….321

CHAPTER 9: ON DUELLING...……..……..328

CHAPTER 10: THE SEVERE PUNISHMENT FOR THE ONE WHO TURNS HIS BACK DURING BATTLE…….330

CHAPTER 11: THE INTENTIONS IN JIHAD……332

The reward for Jihad only occurs when the intentions for fighting are purely for the sake of Allah……..332

The different intentions in Jihad……333

Rulings on being paid for fighting……..336

Seeking recognition in Jihad after starting it with a sincere intention:…….337

The ruling on the one who boasts about his Jihad……..337

A *Mujahid* who goes on Jihad and dies without fighting is a *Shaheed*……338

CHAPTER 12: MARTYRDOM…….340

Asking for Martyrdom and getting it……..340

The virtues of Martyrdom……..342

The earth does not consume the bodies of the Martyrs……..344

The virtues of Martyrs**:**

1. Desire to die again for the sake of Allah……..345
2. Forgiveness of all sins.....345
3. The angels provide shade for the *Shaheed* with their wings……...346
4. Martyrdom guarantees Paradise……...346
5. Are in the inside of green birds in Paradise…….347

6. They are not punished in their graves……..347
7. The *Shaheed* is spared from the shock of the blow of the Horn……347
8. The *Shaheed* intercedes for seventy of his family members……....348
9. The *Shaheed* feels peace on the Day of Judgment…….....348
10. The blood of the *Shaheed* doesn't dry until he sees his wives in Paradise….348
11. The one who dies as a *Shaheed* is better than the one who wins and returns home safely…….348
12. The *Shaheed* does not feel the pain of death except like a brief sting…….349
13. Angels continuously visit the martyrs and deliver their salaams to them…..349
14. Allah is pleased with the *Shaheed*…….350
15. For Martyrdom to be accepted no good deeds are required to precede it….350
16. The *Shaheed* is married to *al Hoor* (the woman of Paradise)……...351

CHAPTER 13: **RULINGS REGARDING MUSLIM 'PRISONERS OF WAR' 352**

CHAPTER 14: THE HISTORY OF JIHAD……...354
The Battles of the Messenger of Allah ﷺ and the Muslims after him…….354

The armies sent by the Messenger of Allah ﷺ.....364

An overview of some of the Battles…….…..367

CHAPTER 15: COURAGE AND FEAR……..370
How to overcome fear……...370

The courageous of this *Ummah*……..371

CHAPTER 16: **NECESSARY RULINGS FOR THE MUJAHID TO KNOW 378**
Rulings regarding *Ghaneemah*……..378

The prohibition of *Ghalool*…….379

Rulings regarding *Salb*……....380

Rulings regarding Muslim 'prisoners of war'……..381

The ruling regarding the enemy 'prisoners of war'……381

Miscellaneous issues……..382

CHAPTER 17: A BRIEF CHAPTER ON THE ART OF WAR……387

Appendix IX

Ikhwan Syllabus Pre-Qutb (3) - Book C

'Mashari al-Ashwaq ila Masari al-Ushaaq' by Imam Ibn Nuhaas

The following book was part of the syllabus of study for *Ikhwan* members during the 1940's in Egypt by instruction of Imam Hasan al-Banna.

Name of author: *Ahmad Ibrahim Muhammad al Dimashqi al Dumyati* (died 814 hijri) – commonly known as Imam Ibn Nuhaas. He was a scholar and *Mujahid* and was martyred fighting the Roman army in the year 814 Hijri in Egypt.

The great scholar Ibn Hajar al-Asqalaani, author of *Fath al-Bari* (commentary on *Bukhari)* wrote that Ibn Nuhaas was, "*inseparable from Jihaad in the front line of Dumyat, and this is a perfect and excellent quality.*"

Al-Sakhawi writes, *'He was eager to do good, preferred living in obscurity, showed no arrogance or pride due to his knowledge, whoever would see him would think he is a commoner – a handsome man, with a beautiful beard, short and medium built. Spent a lot of his life stationed in Jihad until he died as a Shaheed.'*

Full title of the book: '*Mashari al-Ashwaq ila Masari al-Ushaaq wa Mutheer al-Gharaam ila Daar as-Salaam.'* This is an abridged edition of this book (syllabus).[1]

Shaykh Abdullah Azzam, who is commonly noted as being responsible for 'reviving Jihad in the 20th century'[2] and who was greatly influenced by Imam Hasan al-Banna and Sayyid Qutb, referred to '*Mashari al-Ashwaq*' as the *'best book written on Jihad.'*

However, the original form of this book, *Mashari al-Ashwaq ila Masari al-Ushaq,* contained some weak *hadith* (narrations). In this translated version of the original book, the *ahadith* have been thoroughly researched for authenticity and comprehensively referenced, thus no *da'eef hadith* (weak narrations) have been included.

[1] Translated by Noor Yamani – Edited by A.B. al-Mehri.
[2] Time Magazine.

CHAPTER 1

ON THE COMMAND OF JIHAD AGAINST THE NON BELIEVERS AND ITS MANDATE, AND THE STERN WARNING AGAINST THOSE WHO DO NOT PRACTICE JIHAD

"Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not." [3]

"And fight in the cause of Allah and know that Allah is Hearing and Knowing."[4]

"And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted, but Allah is full of bounty to the worlds."[5]

"Then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush." [6]

"Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth[i.e., Islam] from those who were given the Scripture – [fight] until they give the jizyah willingly while they are humbled." [7]

Imam Al Haleemi in Suab al Iman, *'Allah Almighty clarified that if it weren't for Allah checking the nonbelievers through the believers and giving the believers authority to protect Islam and break the armies of disbelief, disbelief would have reigned on earth and the true religion would have been eliminated. This proves that the reason for the survival of religion (i.e., Islam) is Jihad and whatever is in this status deserves to be a pillar of Iman.'*

On the authority of Ibn Umar (ra), the Messenger of Allah ﷺ said, *"I have been ordered to fight against the people until they testify that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, establish the prayer and give the zakah. Then, if they do that, their blood and wealth will be protected from me – except in accordance with the right of Islam. And their reckoning will be with Allah, the Exalted."* [8]

It was narrated by Ibn Umar, Abu Huraira, Jabir Ibn Abdullah, Anas bin Malik, Jareer ibn Abdullah, Aus ibn Abu Aus, ibn Abbaas, Sahl ibn Saad, al-Numaan ibn Basheer,

---

[3] Surah al Baqara 216.
[4] Surahal Baqara 244.
[5] Surah al Baqara 251.
[6] Surah al Tawba 5.
[7] Surah al Tawba 29.
[8] Bukhari and Muslim.

Tariq ibn Ashyam, Abu Bakrah, Muadh bin Jabal and Samura bin Jundub. Thus, the hadith is *Mutawatir*, the absolute strongest form of Hadith.

Among a few interpretations Ibn Hajr mentions the strongest is that people are fought to establish the dominance of Allah's law. This objective can be met through many means. It could be met by fighting them. It can also be met by them accepting the law of Allah and paying the Jizyah. It can also be met by some sort of peace accord between Muslims and others, in which the non-Muslims will not oppose the word of Allah in any way.

Abu Muthana Al Abdi said I heard Abu Al Khasasyah say, *'I came to the Messenger of Allah ﷺ and said I would pledge allegiance to him. The Messenger of Allah took the pledge from me to testify that there is none worthy of worship other than Allah that Muhammad is the Messenger of Allah, to pray the five prayers, to fast Ramadan, to pay Zakah, to make Hajj, and to fight in the sake of Allah.'* I said *'O Messenger of Allah, Two of those I cannot do. The first is Zakah. I only have ten camels. They constitute my entire wealth. The second is Jihad. I heard that whoever runs away from the battlefield has incurred the wrath of Allah. I am afraid if fighting faces me I might fear death and my spirit would fail me*.' Messenger of Allah ﷺ grabbed his hand and waved it and said, *"No sadaqah and no Jihad! How can you then enter into Jannah?".* Abu al Khasasyah then said: *The Messenger of Allah took my pledge on every term he mentioned."* [9]

Salamah bin Nufail said, 'while I was sitting with Messenger of Allah ﷺ a man came to him and said, *"O Messenger of Allah Horses are being discarded and weapons are been laid down and some are claiming that there is no more fighting"* Messenger of Allah ﷺ said, *"They are lying! Fighting has just begun! And a party of my Ummah will fight for the sake of Allah, and those who oppose them will not harm them. Allah will deviate the hearts of some men to provide for that party from them by fighting them. And they will continue fighting until the final hour starts (the Day of Judgment) and good will remain on the foreheads of horses until the day of Judgment and war will not end until Gog and Magog come out.'* [10]

Salamah bin Nufail said, 'while I was sitting with the Messenger of Allah ﷺ a man came to him and said, *"O Messenger of Allah, horses are being humiliated (ignored), and weapons are being laid down and people are claiming there is no more Jihad and war has ended"* Messenger of Allah ﷺ said: *"They are lying! Fighting has just begun! Fighting has just begun! And a party of my Ummah will remain fighting on the true path and Allah will deviate the hearts of some men and Allah will provide the fighters from them until the final hour starts and the promise of Allah is fulfiled and good is on the foreheads of horses until the day of Judgment. It is being revealed to me that I will be departing you soon and you would follow me while you are fighting each other and the house of the believers is in al Shaam (area surrounding and including Palestine, Syria, Lebanon)."*

---

[9] Al-Hakim.

[10] Al Tabarani in Al Mujam al Kabir and Nasa'i.

In the commentary on Al Nasa'i by al Sindi he states that:
'Humiliating horses' means ignoring them and belittling their importance or not using them for combat.
'Now fighting has started now fighting has started' -the repetition is to reveal the importance of the message and it means that fighting is only increasing and that Allah Almighty has just prescribed it so how can it end so soon? Or it means that the real fighting has just begun because so far they have been fighting only within their territory, the land of the Arabs, but now is time for them to carry the battle to further lands.
'Allah will deviate the hearts of some' It means Allah will always provide this party of believers with men to fight even if it means deviating their hearts from *Iman* (belief) to *Kufr* (disbelief). That is to bless these believers by providing them with the honour of fighting in his sake and the ultimate pleasure of pleasing Allah.
'Good is on the foreheads of horses,' means reward and booty, or honour and pride
'The house of the believers is al Shaam' that is referring to the end of time. It will be the stronghold of Islam and the land of Jihad.

Anas narrates that the Messenger of Allah ﷺ said: *"Fight the nonbelievers with your wealth, arms, and tongues"* [11] With your tongues means hurt the non-believers by letting them hear what displeases them.

The Messenger of Allah ﷺ said: *"I have five commands for you: To Listen, to obey, to fight Jihad, to make Hijrah, and to stay with the jama'ah."* [12]

Ibn Abbaas narrates that the Messenger of Allah ﷺ said, *"There is no Hijrah after the opening of Makkah but there is Jihad and intentions and if you are called to fight, then fight."* [13]

Allah says: **"Go forth, whether light of heavy, and strive with your wealth and your lives in the cause of Allah. That is better for you, if you only knew."**

Comments on the meaning of **"light and heavy"** in this verse - Abi Saleh said, *'(it means) the young and old.'* Qatadah said, *'(it means) active or inactive, energetic or not.*' al Hakam said, *''(it means) Busy or preoccupied.'*

It is also said the **"heavy"** is the one who has property which he fears would be lost if he joins Jihad. While the **"light"** is the one with no property to worry about. Al Qurtubi says, *"the ayah is general and applies to everyone whether joining is easy for them or not."*

It is narrated that Abu Ayub al Ansari took a rest from Jihad for a year. He then recited this ayah and said, *"I do not find for myself an excuse in this ayah"* so he resumed his Jihad.

---

[11] Sahih, al Nasa'i, Abu Dawud, Ahmad, and al Hakim.
[12] Tirmithi, Ahmad, Abdul Razaq.
[13] Bukhari and Muslim.

Al Zuhri states that Ibn Al Musayab joined the army when he had already lost one of his eyes due to old age. He was told you are ill, he said, *"Astagfirullah (May Allah forgive me) Allah says the light and the heavy. If I am incapable of fighting at least I will increase the number of the army and would guard your luggag.e"*

Anas bin Malik narrates that Abu Talhah recited al Tawbah and passed by this verse **"Go forth light or heavy"** and said I see that Allah Almighty is calling upon me whether I am young or old. So he told his sons to prepare him for combat. They said you have already fought with Messenger of Allah ﷺ until he died and then with Abu Bakr until he died and then with Umar. So know let us fight on your behalf. He said, *"Prepare me for combat"* and they did. He went on an expedition in the sea and died. They didn't find an island to burry him until seven days latter and his body never changed.[14]

AbdulRazaq narrates that Makhool used to face Qiblah and then swear ten times in the name of Allah that going out in expeditions is mandatory on you. He would then face his students and say, *"If you want me to swear beyond ten times I would do s.o"*

IS JIHAD *FARD KIFAYAH* OR *FARD AYN*?

Realize that attacking the non-believers in their territories is a collective duty (*fardh kifayah*) with the consensus of the scholars. However ibn al Musayeb and ibn Shubrumah state that it is a duty (*fardh ayn*) on each and every individual.

Imam Shafi'i says, *'the minimum participation in Jihad is once a year, and more is always better. It is not allowed to have a year pass you by without any fighting except out of necessity like the weakness of Muslims and the great numbers of the enemy, or fear of extermination if you attack them first, or lack of provisions, or similar excuses. Otherwise, if there is no necessity it is not allowed to delay attacking the non-believers for more than a year.'*

The Imam al Haramain says, *'I adopt the opinion of the scholars of usool. They stated that Jihad is a mandatory call and must be established according to the ability until none remains in the world but a Muslim or one who has submitted to Muslims. Thus, Jihad is not limited to once a year. It should be done more frequently if possible. What the scholars of fiqh stated is because usually the time spent in preparations for combat limit the ability to wage war to once a year.'*

Ibn Qudaamah writes in al-Mugni, *'The minimum Jihad is once a year, so it is mandatory every year. If there is a need to fight more than once a year, it becomes mandatory on the Muslims to fulfil that need."*

Al Qurtubi states in his *Tafseer*: *"It is mandatory on the Imam to send an army of Muslims to the land of the enemy once every year and the Imam should participate himself in such expeditions. If not,*

[14] Abu Ya'la and al Hakim.

then he should send someone capable whom he trusts, to call them to Islam, keep away their harm, to give victory to the religion of Allah, until they enter Islam or pay jizyah."

Jihad is not mandatory on children, the mentally incapable, women, and the ill. It is mandatory however, on the one-eyed, the one who is suffering from a mild illness such as a headache, a sore tooth, or fever, or the one who has a slight limp. This is in the madhab of Imam Ahmad, and I don't know any disagreement regarding that and Allah knows best.

It is the consensus of scholars that one cannot participate in Qazw[15] without the permission of the parents.

This is all regarding the Jihad, which is *Kifayah* - a collective duty - (starting war with the non-believers on their territory). But if the enemy enters the Muslim land, or even approaches it and masses on its borders, even if they do not actually enter it, and their armies are double the size of that of the Muslims or less, then Jihad becomes mandatory on each and every individual. Then, the slave leaves without the permission of the master, the woman without the permission of her husband (if she has the strength to fight according to the stronger opinion), the son without the permission of the parents, and the one indebt without the permission of the lender. All of the above stated is the opinion of Imam Malik, Ahmad, and Abu Hanifah (in addition to the madhab of the author which is Shafi'i).

If the enemy ambushes the Muslims in a certain area and they don't have a chance to assemble together and prepare to fight, then whoever is faced by a nonbeliever, or a group of non-believers, and the Muslim knows that if he surrenders he would be killed, then he must fight. There is no difference in this ruling between a freeman, slave, man, woman, blind, limp, or ill. If there is only the possibility of being killed if surrendered, but would defiantly be killed if he refuses to surrender, then it is allowed to either surrender or fight, but fighting is better. If a woman thinks if she is taken prisoner she would be sexually abused, it is mandatory on her to fight, even if that would lead to her death because if a person is forced to commit adultery or fornication it is not allowed to give in even if to save one's life.

Now if some of the Muslims in the attacked area go to fight the enemy and they are sufficient in numbers and are capable of fighting the enemy alone, it is still a duty on the rest to help. Al Mawardi states that because it is a Jihad of defence so it remains a duty on every Muslim capable of fighting in that territory.

If the nonbelievers descend on an unpopulated Muslim land that is far away from populated areas there are two opinions in that, and Al Gazali narrates both. The first is that of the Imam al Haramain. He states that it does not become mandatory on

[15] *Qazw* - Linguistically refers to 'pursuit' It is used in Islamic terminology to refer to pursuing the enemy in order to fight him.

Muslims to fight and put their lives in danger to protect such a secluded, unpopulated land. The other opinion, which is the position of the madhab, is that it is mandatory for Muslims to fight for that land. Imam Nawawi says the opinion of the Imam (of al Haramain, al Juwaini) is unacceptable.

How can we - the Muslims - allow the non-Muslims to take away part of the Dar al Islam with our ability to protect it? Al Qurtubi say, *'If the enemy just comes close to Muslim territory, even without entering it, it becomes mandatory on Muslims to go and meet the enemy in order for the religion of Islam to prevail and gain the upper hand and to humiliate the enemy.'*

Al Baghawi states that, '*It is mandatory on the Muslims who are closest to the invaded land, and is a collective duty on the Muslims who are far away.'*

THE PUNISHMENT OF THOSE WHO DO NOT PARTICIPATE IN JIHAD

Allah Almighty says,

'Say [O Muhammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased, are more beloved to you than Allah and His Messenger and Jihad in His cause then wait until Allah executes His command. And Allah des not guide the defiantly disobedient people.'[16]

In this ayah is a sufficient warning for anyone who leaves Jihad with their selves and their wealth

'O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little.

If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allah is over all things competent' [17]

'Those who remained behind rejoiced at their staying [at home] after [the departure of] the Messenger of Allah and disliked to strive with their wealth and their lives in the cause of Allah and said, "Do not go forth in the heat." Say, "The fire of Hell is more intense in heat"- if they would but understand. So let them laugh a little and [then] weep much as recompense for what they used to earn.' [18]

---

[16] Surah Tawbah 24.
[17] Surah Tawbah 38-39.
[18] Surah Tawba 81-82.

Ibn Umar narrates, 'I heard the Messenger of Allah ﷺ saying, *'If you trade in 'Eena (riba), and follow the tails of cows, and became content with being farmers, and ignored Jihad, Allah will impose on you a humiliation that would not be taken away until you go back to your religion.'* [19]

The meaning of the hadith is that if people ignore Jihad because of their involvement in agriculture and similar affairs, Allah Almighty will unleash upon them their enemies which would bring them humiliation which cannot be eliminated unless they go back to what is a duty upon them to start with and that is Jihad against the non-believers, and being harsh and rough on them, and establishing religion to give Islam and its followers victory and to raise the word of Allah high and to humiliate disbelief and its followers. This hadith shows that leaving Jihad is leaving Islam because the Messenger of Allah said: "**until you go back to your religion.**"

Abu Bakr (ra) states that, *'If any people stop Jihad, Allah will cover them all with punishment.'*[20]

Ibn Asakir narrates that when Abu Bakr became the *Khalifah* he stood on the pulpit and among what he said was, *'If people do not practice Jihad, Allah will inflict them with poverty.'*

One might say that **'I see some people not practicing Jihad nevertheless they are wealthy.'** The answer is that wealth is not the amount of money you have, but wealth is a feeling of contentment and satisfaction that exists in the heart. When people stop practicing Jihad they miss out on the booty of war. When they do that and instead turn their attention and effort to making wealth from various other means, they get involved in a lot of prohibited methods of making money. You then rarely find anyone among them whose wealth is all pure halal. They became greedy over miser things of this world. That made them humiliated and they became slaves to money. But the Mujahid is free of greed and is depending on Allah for his provisions. Allah provides for him from the booty. He wins it by his sword and it is pure halal.

Abu Hurairah (ra) narrates that the Messenger of Allah ﷺ said: *"Whoever dies and has not fought or had the intention of fighting dies on a branch of hypocrisy."* [21]

Abu Umamah (ra) narrates that the Messenger of Allah ﷺ said: *"Whoever has not fought or prepared a fighter or taken care of a fighter in his absence, Allah will strike him with a disaster."* [22]

---

[19] Abu Dawud.
[20] al Tabarani.
[21] Saheeh Muslim.
[22] Abu Dawud.

AN ADVICE TO THOSE WHO STAY BEHIND

Know! Oh abstainer from that which has been obligated of Jihad!

Deviator from the ways of success and correctness, that you have been exposed to expulsion and relegation. By Allah! Prevented from happiness by obtaining the objective. What that I knew! The reason for your abstinence from fighting and plunging yourself into the battles of the brave. Your miserliness in the path of Allah with your soul and wealth.

All this is due to distant hopes, fear of an on-slaughting life span and hatred of leaving a beloved from family, wealth, son, servant, or relative. A blood brother of yours, a compassionate relative, a generous supporter, a cherished friend, working extra pious deeds, love of a beautiful wife, a preventative high rank, a lofty position, a raised palace, a long shade, magnificent garments or wholesome food. There is not beside these that hinder you from Jihad and none beside these distant you from the Lord of the worshipers. By Allah! What is this from you? Oh brother! Did you not hear the words of the Most High?

"Oh you who believe what is the matter with you that when you are asked to march forward in the cause of Allah you cling heavily to the earth are you pleased with the life of this world rather than the hereafter but little is the enjoyment of the life of this world as compared with the hereafter." [23]

Hearken! To that which I dictate to you of decisive evidences and listen that which I present to you of glaring proofs, so that you may learn, nothing hinders from Jihad, not even the two Holy Mosques[24] and there is no reason for your delay except the lower self and the devil.

'BUT I FEAR DEATH'

As for your appease to distant hopes, fear of an on-slaughting life span, vigilance of death which must occur and fear of the path which must be traversed, by Allah! Verily! Bravery does not shorten the life of the brave just as refrainment does not lengthen the life of those who lag behind:

"And every nation has its appointed term when there term is reached neither an hour can they delay nor an hour can they advance." [25]

---

[23] Surah Tauba:38.

[24] Ibn Tayymia – It is *Ijma* (consensus) of the scholars that '*the residing of a man in the land of ribaat as a muraabit (one who makes ribaat) is better than his residing in Makkah, Medinah or Baitul-Maqdis*. Majmu'a Al Fataawa: 28/5.

[25] Surah Al A'raaf:34.

"And Allah grants respite to none when his appointed time comes and Allah is all aware of what you do." [26]

Verily! In death there is swooning Oh tribulated one! Verily! The terror of the dying is great but you do not sense and verily! In the grave there is a punishment none is saved from it except the righteous. Verily! In it there is the Questioning of the two tribulating angels:

"Allah will keep firm those who believe with the word that stands firm in this world and the hereafter and Allah will cause to go astray those who are wrong doers." [27]

Then after this immense danger either blessed and to the everlasting pleasure or accursed and hence to the punishment of the fire. The Martyr is safe from all this, he fears not a thing from these destructors and the Prophet of Allah ﷺ has stated: *"The martyr feels not the pain of killing except like a pinch"* [28]

So do not hinder Oh brother! From seizing this opportunity, and you would be protected in the grave from punishment and you would be victorious in the reckoning of Allah. Attaining an excellent return, you would be saved from the tribulation of the Questioning and that which is after it of intense fear, for the martyrs are alive with their Lord provided for, no fear upon them nor do they sadden. Happy for what Allah has bestowed upon them from his favours and they rejoice, their souls in the bodies of green birds flying freely in the highest parts of paradise. What a difference between this noble death and a painful death!

'BUT MY RELATIVES AND WEALTH!'

If you say: **"my relatives, wealth, children and family hamper me from *Jihad,"*** for Allah Almighty has stated words that are clear not concealed:

"and it is not your wealth nor your children that bring you nearer to us..."[29]

"Beautified for men is the love of things they covet; women, children, much of gold, silver, branded beautiful horse, cattle and well tilled land. This is the pleasure of the present world's life, but Allah has the excellent return." [30]

---

[26] Surah Al-Munaafiqoon:11.
[27] Surah Ibraaheem:27.
[28] At-Tirmithi who states it is *hassan ghareeb saheeh*, An-Nisaa'i, Ibn-Maaja, Imam Ahmad, Ad-Daarimi, Ibn-Hibaan, Abu Na'eem in Al-Hilya and Al-Baihaqi.
[29] Surah Saba:37.
[30] Surah Ale-Imraan:14.

"Know that the life of this world is only play and amusement, pomp and mutual boasting among you and rivalry in respect of wealth and children, as the likeness of vegetation after rain , thereof the growth is pleasing to the tiller, afterwards it dries up and you see it turning yellow then it becomes straw. But in the hereafter a severe torment and forgiveness from Allah and good pleasure whereas the life of this world is only a deceiving enjoyment." [31]

There are many verses similar to this and the proofs are clear and gleaming. In a *hadeeth*; "*If the present world were to be worth the wing of a mosquito in the reckoning of Allah he would not give a disbeliever a drink of water from it.*" [32]

The Prophet ﷺ said, '*The space of a whip of any one of you in paradise is better than the present world and that which is in it, a morning march in the cause of Allah or an evening march is better than the present world and that which is in it and the veil of a woman from the people of paradise is better than the present world and that which is in it.*" [33]

So how do you let hinder you from this vast kingdom a family? Who after a while will be amongst the dead, tear them apart the hands of the dispersers and split them the decent of diseases. With that which emanates from them of annoyance, enmity, bad manners and malevolence for that which you averted from their share to loss. Their desertion of you when wealth is scarce and their transformation to love of you when situations change.

Greater than this is their abandonment of you on the Day of Consequences, holding you to account for the smallest of things at the moment of the Grand Questioning so much so that each one of them would wish that he be saved and you carry that which is upon him of sins and burdens.

How do you let hamper you that which is in the fair of departure and decline? Fleeing from you when friendship is lost and when relatives disperse. Abandoning you every friend who use to frequent your company, then on the Day of Judgement you will be asked about him, where did you meet? And what did you do?

Oh you who will be questioned! On a day that children will become grey haired, fears intensified, crushing crowds plentiful, disputes heated, every suckling mother shall neglect her suckling infant and every pregnant mother shall miscarry from the fear of that day. The guilty shall be known by their marks and they shall be grabbed by their forelocks and their feet. On that Day the rich shall be held to account for the spot on a date and the skin of a date pip, the significant and the wretched, the incomplete and complete and the poor shall precede the wealthy to paradise by five hundred years. They shall feast, drink and enjoy in the abode of peace, whilst you Oh rich one, shall be

---

[31] Surah Al-Hadeed:20.
[32] At-Tirmithi, Al-Haakim, Abdullah Ibn Al-Mubaarak, Al-Baihaqi in Shu'ab Al-Eeman.
[33] Bukhari.

held from them because of your wealth and you will fear that you be ordered to be taken to *Maalik* (custodian angel of the hell fire)

Then do you sadden upon the departure of that which if scarce increases your worries and concerns, if plentiful makes you rich and causes you to transgress, if you die you leave it behind you, of the things which you return. In front of you the standing and accounting for it, what can make you perceive? Give that the whole world in its entirety is yours, is not to an end its eventuality? Your departure from it is a must, even if you cling to its deceptive glory.

'BUT MY PRECIOUS SON!'

"Your wealth and your children are only a trial whereas Allah with him is a great reward." [34]

By Allah! He is more merciful to the child than his father, mother, brother and uncle. And how could He not be, when he had nurtured him before them with the breast of His mercy in the darkness of the interior organs. The child's heart is in the hand of His gentleness and mercy in the womb of his mother and the loins of his father. So where was your compassion and sympathy for him when he was such? And after you where will be your closeness to him? How do you let hamper you from the abode of pleasure and neighbouring the noble Lord? A child who if small, you are with him concerned, or large for you are with him grieved, healthy for you fear for him, sick and your heart due to its weakness restless. If you manner him he angers and bolts or advise him, he sulks and bears grudge. With that which you expect from him of disobedience as of from many children.

If you give precedence to your cowardliness, if you pass by your miserliness, if you abstain from your preferences, then the trial will be greater. You hold it to be a blessing, but the tribulation will prevail and you see it as a favour. You wish for him contentment at the sake of your worry, his happiness for your sadness, his profit at your loss and increase in his dirham and dinar at decrease in your scale You burden for his sake that which you cannot and you enter because of him into every tight situation. Cast him! Oh you, from your concern to He who created you and created him, trust His sustenance after you, upon the One who sustains you and sustains him. You have surrendered to Allah control of the affairs of the dominion and the realm and you do not surrender to him control of the affairs of your child after you die, and do you have even a slight control over such?

"...and to Allah belongs the domain and the earth and that is between them and to him is the return." [35]

---

[34] Surah At-Taghaabun:15.
[35] Surah Al-Ma'idah:18.

By Allah! You do not posses the ability to benefit or harm him or yourself. Nor the ability of causing death, life or resurrection, you can not increase his life span by even slight nor his sustenance by the spot on a date. Death could ravage you suddenly then you would be reduced to powder in your grave, cast down and because of your deeds held prisoner, your dear child after you an orphan. Your wealth divided, you are inherited by an enemy or one of mercy, your family disperses in departure and residence and you say: *"Oh that I would have been amongst the martyrs! I would have won an immense reward."* and it is said to you: *Impossible! Impossible! Passed that which has passed.* Regrets will be intensified and you will be alone with that which you have sent forth of good deeds and bad. Verily! Listen to the words of Allah the Mighty, the Forgiving warning you about that which you are in of deception:

"Oh mankind be afraid of your lord and fear a day when no father can avail ought for his son nor a son avail ought for his father, verily the promise of Allah is true , let not then this present life deceive you, nor let the chief deceiver deceive you about Allah." [36]

If your child is from amongst the blessed, then you shall be joined with him in paradise and if he is of the accursed, then he shall be so from now. The people of paradise do not join with the people of the fire, nor the pious with the wicked. It maybe that Allah grants you martyrdom and you intercede for him. Your absence from him would be an endeavour to save him, so seek that which will save you from the punishment and exert yourself in it for tomorrow:

"That day shall a man flee from his brother, and from his mother and his father, and from his wife and his children. Every man that day will have enough to make him careless of others." [37]

Verily! This is an immense declaration: **"...and Allah guides whom he wills to a straight path"** [38]

'BUT MY DEAR ONES!'

If you say: *"It is difficult for me to part from a brother, relative, friend or dear one"*, for you it is as if the Resurrection has already been established upon the entire of creation:

"Friends on that day will be foes one to another except the pious." [39]

For if the friendship was for Allah's sake, then you shall be joined in the highest ranks, in luxury forever and if the friendship was for other than Allah, then from now:

---

[36] Surah Luqmaan:33.
[37] Surah Abasa: 34-37.
[38] Surah Al-Baqarah:213.
[39] Surah Az-Zukhruf:67.

Departure! Departure! Before comrade be joined with comrade, because a person in the hereafter is with his dear one, for his participating with the other in achieving his desire. If he is of the God-fearing, his brother will benefit him and if he is of the accursed he will damage him.

With that which you expect from relatives and friends in this abode of harshness, aversion, little loyalty, much annoyance, lack of fairness, their transformation in your presence and their blame of you. Their injustice to you, their abandonment of you during loss of possessions and that which their hearts conceal of defects and diseases. If you fall into hardship they leave you to yourself, or if you make a mistake they free themselves from you, brothers of prosperity and enemies of hardship. Their friendship necessitates affluence, their companionship is fraught with pains, if your wealth is little you are cuffed and if your situation changes he is your brother! Your brother! If you are in doubt about part of this declaration, then it shall become apparent to you with certainty during the Grand test. If you triumph your hand from them with a brother from the best of brothers and remote is that, or a friend from loyal friends, then what will make you perceive that the two of you tomorrow as says the One truest in speech:

"And we shall remove from their breasts any sense of injury, brothers facing each other on thrones" [40]

So do not hamper yourself from Jihad, Oh you! With a beloved one or relative, it may be that you are split apart before death and so an immense reward passes you by. Your cherished friend separated from you and you are deprived of that which you wish of rank in paradise, you regret but your regret will avail you naught for that which has passed.

In a hadeeth: Jibreel told the Prophet ﷺ *"Oh Muhammad! Verily Allah says to you; live as you will for verily you will die, love who you will for verily you will depart from him and do what you will for verily you will be rewarded for it."*[41] See what immense meaning these words have gathered, from the remembrance of death, departure of beloved and reward for deeds, is there a warning after this warning?!

"...Verily in this is a lesson for those who understand" [42]

'BUT MY STATUS AND LINEAGE!'

If you say: *"My lineage and high position hamper me and my honour is a preventative barrier"* for what that I knew! How many have died and left your lineage? Beloved to them before it reached you and how many faded his authority from his envious obsession with it

[40] Surah Al-Hijr:47.
[41] Al-Baihaqi in Shu'ab Al-Eeman.
[42] Surah Al-Imraan:13.

before it shadowed you. It shall be made clear to you as it was made clear to them, in that it is as if you are already a has-been, for if you bereave at its loss and your heart is immersed in envy, full of sadness, it will not perpetuate that which you posses of lineage and high status. You will not succeed with that which you are in search of, for it is not of the ways of salvation. Verily! For the last to leave the fire and enter with those who have entered, there is a kingship far greater than that of the kings of this world, and ten fold.

For then what is your opinion of he who will be with the first forerunners, the prophets, the truthful, the martyrs and the righteous? It is not hidden from you that which high status entails of fatigue and tire, bad end and evil return, that which you earn due to it of many enemies and enviers and that which their inner selves gather upon of rancour and malevolence. Their abuse of you when it fades from you, your regret and sadness upon that which has passed due to your concern and attention to it, the departure of most of your servants and the turning away from you of he who it used to gladden the kissing of your feet.

The Prophet ﷺ said, "*The lowest of the people of paradise, for him there is eighty thousand servants, seventy two wives, a dome is constructed for him of pearls, aquamarine and gems the size of which is the distance between Al-Jaabiyah and San'aa.*" [43]

Listen to the words of the Great, the Forgiver: **"...and the angels shall enter upon them from every gate, peace be upon you for that you persevered in patience, excellent indeed is the final home,"** [44]

By Allah! This is what eyes are to be soothed with and so: **"For the like of this let the workers work"** [45]

'BUT MY BEAUTIFUL ABODE!'

If you say: *"It is difficult for me to leave my palace, its shade, its raised construction, high place, my servants, couches and luxuries"*. What that I knew! Is it not merely a house made from stone, mud, clay, metal, wood, palm branches and cane? If it is not swept it accumulates considerable rubbish, if it is not decorated then how dark is its darkness, if its construction is not renovated then how quick is its ruin, even if you renovate it, its final result is dilapidation. After a short while it will turn to dust, those resident will depart from it, the cotton merchants will move from it, its trace effaced, knowledge of its existence wiped out, its vestige erased and its name forgotten. It has been narrated: when Allah the Mighty and Majestic descended Adam (as) to the earth He said: **"Build for destruction and multiply for annihilation."** [46]

---

[43] Ibn Hibaan and Tirmidhi: *gareeb*. *Al-Jaabiyah* (A village in Damascus) *San'aa* (city in Yemen).
[44] Surah ar-Ra'd: 23-24.
[45] Surah As-Saafaat:61.
[46] Al-Baihaqi, Ahmad, An-Nasaa'i and Ibn Hibaan.

Exchange Oh deceived one, your palace and its quick rate of deterioration, for an eternal abode, whose palaces are high, its light radiant, its rivers flowing, its fruit laden branches stoop low and its delights successive. If you ask about its construction, for it is of silver bricks and gold bricks, no fatigue therein by far and no tire, if you ask about its soil, for it is of sweet smelling musk, if you ask about its gravel, for it is of pearls and jewels. If you ask about its rivers, for there are rivers of milk, rivers of honey and *Al Kawthar* (a river in Paradise). If you ask about its palaces, for there is a palace of hollowed pearl, its height seventy miles into the air, or from green aquamarine, glistening splendidly, or from red ruby, raised its construction. For the believer in every corner of its corner's, a family and servants, they do not see each other due to its vastness. If you ask about its couches, for they are lined with silk brocade, for what then is your opinion of their exterior?! They are raised amongst those who are also upon couches for forty years and there is no sleep upon them or slumber, on the contrary, they recline upon them facing each other: **"And some of them draw near to others questioning."** [47]

'BUT MY NICE FOOD!'

If you ask about its food, for its substance is created, perpetual, its fruit not limited by seasons and their supply will not be cut off for the length of that station. On the contrary there will be ripen fruits: **"And fruit that they may choose, And the flesh of fowls that they desire."** [48]

They shall be given to drink: **"...pure sealed wine, the last thereof will be the smell of musk, and for this let those strive who want to strive."** [49]

Its dwellers shall not defecate, urinate, spit or produce mucus. Their food shall perspire from their skins with an odour of musk, colour of pearls and then the stomach shall be reduced as it was. If you ask about its servants for they are eternal youths:

"...if you see them, you would think them scattered pearls. And when you look there you will see a delight and a great dominion. Their garments will be of fine green silk and gold embroidery. They will be adorned with bracelets of silver, and their lord shall give them a pure drink. Verily this is a reward for you and your endeavour has been accepted." [50]

In summary, all that I have mentioned to you, is what has come of news, except for that in paradise there is what no eye has seen, nor ear heard nor occurred to the heart of man. If you ask about the length of stay in this great luxury, for they shall be therein

---

[47] Surah At-Tur:25.
[48] Surah Al-Waaqia:20-21.
[49] Surah Al-Mutaffifeen:25-26.
[50] Surah Al-Insaan:19-22.

forever, immortal, alive and they shall not die. They shall be youths, never ageing, healthy, never becoming sick, rejoicing, never saddening, content, never becoming angry and from the fear of an end or expulsion they shall be forever safe. In a safe station: **"Their way of request therein will be: Glory! to you Oh Allah, and: peace, will be their greeting therein. And the close of their request will be: All the praises and thanks be to Allah, the lord of the worlds."** [51]

So with your intelligence compare this immense, momentous kingdom and your present abode, that of a short span, small share and see that if you depart from it with martyrdom to what you will arrive. Verily! The abode that you are in is deceiving:
"...and none can inform you like him who is the all the knower." [52]

'BUT I WOULD LIKE TO IMPROVE MY DEEDS!'

If you say: *"I like to delay in order to improve my deeds"*, for this is also a product of deception and distant hoping. By Allah! Delay of a destined life span has never been achieved: **"Oh Mankind! Verily the promise of Allah is true, so do not let this present life deceive you, and do not let the chief deceiver deceive you about Allah. Surely Satan is an enemy to you, so treat him as an enemy, he only invites his followers, that they may become the dwellers of the blazing fire."** [53]

By Allah! This is nothing but a snare of *Iblees* the accursed, it is not from the intentions of the friends of Allah, or the righteous, are not the companions of the Prophet ﷺ and the best of those who followed them more deserving than you of this intention if you are indeed of the truthful? If they resided to delaying the life span, they would not have developed a great fear of Allah, and they would not have fought the idolaters and disbelievers, nor attack countries and lands, do you not hearken with your ears? Oh tribulated one! To the words of the Most High:

"March forth whether you are light or heavy and make Jihad with wealth and your lives in the cause of Allah. This is better for you, if you but knew" [54]

Do you not take heed? If you are indeed of the intelligent and understanding and ponder upon the words of the Most High: **"...and Allah has preferred the Mujahideen above those who sit by a huge reward."** [55]

In a hadeeth: "*Verily the standing of a man in the battle line for the cause of Allah is better than seventy years of worship amongst his family."* [56] Oh deceived one! Verily the sleep of a

---

[51] Surah Yunus: 10.
[52] Surah Faatir:14.
[53] Surah Faatir:5-6.
[54] Surah At-Tauba:41.
[55] Surah An-Nisaa:95.
[56] At-Tirmithi and Al-Baihaqi.

Mujaahid is better than the night prayer and the fast of one who remains behind, there shall concerning this follow extra explanation and with Allah Almighty lies the assistance.

Suppose that you are truthful in what you claim, do not your deeds waver between being rejected and accepted? Is there not ahead of you that which terrifies and daunts? Is not your advance to the fearful day of the Gathering? By Allah! You do not know whether your deeds will save you, if you work, or destroy you! **"...and He knows what you conceal and what you reveal."** [57]

"And whether you die or are killed, verily unto Allah you shall be gathered." [58]

'BUT MY BEAUTIFUL WIFE!'

If you say: *"it does not appease my soul, departing from my beautiful wife, my delight when she is close and my happiness from her love"*. Given that your wife is the most attractive of women, and the most beautiful of the people of her time, is not her beginning a despised drop? Her last a foul corpse? And between these two she is a virgin. Her menses prevent you from her for half her life, her disobedience to you is more than her obedience, if she does not wear *kohl* she becomes bleary eyed, if she does not adorn herself her roughness becomes apparent and if she does not comb her hair it becomes dishevelled. If she does not oil herself her radiance is extinguished, if she does not wear perfume musty is her smell, if she does not wash odorous is her odour, full of faults and quick to bore. If she advances in age she disheartens, if she grows old she becomes senile, you do your best and strive for her and she denies this if she becomes angry. As the Prophet ﷺ has said: *"If you were to do good to one of them for a lifetime then she were to notice something bad in you, she would say: I have never seen any good from you."* [59]

You desire from her the foulest part of her, you fear her desertion, you fear her harshness, your love for her carries you to exhaustion and fatigue, intense misery and distress. She exposes you to the sources of destruction and you are pleased to fulfil the slightest of her whims at your destruction or that close to it. She loves you because of her needs from you, if they pass by she deserts you, she abandons you and seeks for other than you. She becomes bored with you and she makes her enmity apparent, as she says with the tongue of her condition even if she does not express it in words: '*Maintain me and spend, or separate from me and divorce me!'*. In summary it is impossible to enjoy her except with a twist, your relationship with her will not last except with pressure and hardship.

By Allah! What a wonder! How do you let love of her hamper you from reunion with one created from light? Raised in the shade of palaces with youths and maidens, in the

---

[57] Surah An-Naml:25.
[58] Surah Al-Imraan:158.
[59] Al-Bukhari.

abode of luxuries and happiness, by Allah! The blood of a martyr does not dry but that he has met her. His eyes delight in witnessing her glow, wide eyed, beautiful, exquisite, virgin, as if she were a ruby, no man or jinn has had sexual intercourse with her before you, her speech soft, her figure correct, her hair uniform in colour, her virility immense, her eyelids flitter. Her beauty is dazzling and radiant, her coquettishness evident, her glance darkened with *kohl*, beautiful her elegance, sweet her speech, marvellous her creation, splendid her manners, glowingly adorned, most gorgeous of things lawful, full of love, free of boredom, her glance created only for looking at you, so she does not look at any except you. She loves for you everything that your desires desire, if a nail of hers was to become apparent the light of the full moon would be completely extinguished and if her bracelet was to become apparent during the night, there would remain no darkness in the creation. Were that her wrist would to become apparent the whole of mankind would become enthralled and were that she would look between the earth and the sky, it would fill between the two a fragrance. Were that she would spit into the sea, it would turn to freshwater, every time you glance towards her she is enhanced in your eye in splendour and every time you sit with her, her beauty is increased with beauty. Is it befitting of a person of intelligence that he hears of her and then sits back from reunion with her? How? And for him in paradise are wide-eyed maidens like her and more like her!

Know that separation from your wife eventually is a must, it is as if it has already happened and in paradise you shall be joined together if Allah wills. What best of joining places! And what is between you and her reaching there if she is of the righteous, except a time during which you must separate from her and that is death. You will find her in the hereafter more beautiful than the wide-eyed maidens by a factor that none knows except the Lord of the worlds. That which you despised in her gone, that which was evil in her vanished, her manners perfected, her creation beautified, more attractive, broad eyed, a beautiful radiant woman, virgin, cleaned from menses and bleeding, removed from her all types of impurities and her crookedness straightened. Her jubilation increased, her glow expanded, her virility enlarged and she is superior to the wide-eyed maidens like their superiority over her in this present abode. So turn away from her today for Allah's cause, he will exchange her for you and if she is of the people of paradise then you must have her.

THE STARK REALITY OF THIS WORLD

So do not become distracted Oh you, from the eternal abode, by deception with something from the chattels of this present world, for by Allah! It is not an abode of residence, neither a place of meeting nor perfection. An abode that if it makes you laugh today it makes you weep tomorrow, if it makes you happy then succeeds its happiness ruin, if you gather therein all the luxuries, then Allah's wrath is quick to descend upon you. If it enriches you, it impoverishes you, if it unites it separates, if it rejoins it disperses, if it diminishes it congests, if it enriches it overburdens, if it increases it eradicates, if it constructs, it destroys, if it produces it flees, if it elevates it topples and if it becomes peaceful it oppresses. If its graces prevail, it causes grief with

its evil results, if it revitalises with its reunion then weaning follows it, its closeness is far, its beloved one dejected, its drink a mirage and its sweetness punishment. The abode of worries, sadness, distress, anxiety, transition, separation, wretchedness, schism, disease, fatigue, hardship and tire. Its plenty is little, its noble one abased, its rich one poor, its venerable one menial, plenty of defects, full of regrets, scarce of serenity, devoid of fulfilment, no trust in its pacts and never fulfiling its promises.

The one who loves it is wretched, the one who desires it is mad and the one who trusts in it is shamed. It has covered its defects, hidden its disasters, it is treacherous with its falsehood, deceiving with its bribes and it has set its meshes and placed its nets. It has made permissible its falsehoods and unsheathed its sword. It has made permanent its traits, concealed its ugliness and it calls; *"Embrace me! Embrace me! Oh men!"* For he who seeks reunion with it falls into its plot, it manifests upon him its evil condition, it intensifies its punishment and he falls into its captivity because of his ignorance of its evil. He is afflicted by its plotting, so much so that he does not perceive its affair, until he bites his hands in regret, he cries blood after tears, it forsakes him to what he desired until he meets an evil return. He struggles to flee but escape is impossible.

So awaken yourself, Oh you, before destruction. Free yourself from its captivity before it becomes difficult to escape. Prepare to proceed to success and happiness, maybe Allah will grant you martyrdom from his grace, so do not let hamper you from this reward, a reason from these reasons. For the one of sound assurance is he who exhibits strong resolution and the one of rational opinion is he who has a share in Jihad. He who clings to laziness and is deceived by hopes, his feet shall slip, he will regret where it will not avail him aught regret, he will gnash his teeth about that which has slipped and passed when he witnesses the martyrs in the highest most chambers of paradise:

"...and Allah says the truth and he guides the way" [60]

"...Allah is sufficient for us and the best disposer of our affairs" [61]

The Messenger of Allah ﷺ said, "*The Shaheed feels the pain of death just like one of you would feel the sting of an insect.*" [62]

The Messenger of Allah ﷺ said, "*A trip in the early or late hours of the day in the path of Allah is better than the world and everything in it, and the area under a whip or under your foot in Paradise is better than the world and everything in it, and if a woman of Paradise reveals herself to the people of this world she would fill the distance between them with light, and her scent, and the scarf on her head is better than the world and everything in it.*" [63]

---

[60] Surah Al-Ahzaab:4.
[61] Surah Al-Imraan:173.
[62] Tirmithi, Al Nasa'i , Ibn Majah and Ahmad.
[63] Bukhari.

CHAPTER 2

THE VIRTUES OF JIHAD AND MUJAHIDEEN

'Not equal are those believers remaining [at home] – other than the disabled – and the Mujahideen in the cause of Allah with their wealth and their lives. Allah has preferred the Mujahideen through their wealth and their lives over those who remain [behind], by degrees. And to all, Allah has promised the best [reward]. But Allah has preferred the Mujahideen over those who remain [behind] with a great reward. Degrees from Him and forgiveness and mercy. And Allah is ever Forgiving and Merciful.' [64]

'Allah says: So let those fight in the cause of Allah who sells the life of this world for the Hereafter. And he who fights in the cause of Allah and is killed or achieves victory – We will bestow upon him a great reward.'[65]

'The ones who have believed, emigrated and striven in the cause of Allah with their wealth and their lives are greater in rank in the sight of Allah. And it is those who are the attainers [of success] Their Lord gives them good tidings of mercy from Him and approval and of gardens for them wherein is enduring pleasure. Abiding therein forever. Indeed, Allah has with Him a great reward.'[66]

'Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Quran. And who is truer to his covenant than Allah? So rejoice in your transaction, which you have contracted. And it is that which is the great attainment.' [67]

'O you who have believed, if you support Allah, He will support you and plant firmly your feet.' [68]

'The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah. It is those who are the truthful.' [69]

'O you who have believed shall I guide you to a transaction that will save you from a painful punishment? [It is that] you believe in Allah and His Messenger

---

[64] Surah Al Nisa 95-96.
[65] Surah Al Nisa 74.
[66] Surah Al Tawba 20-22.
[67] Surah Al Tawba 111.
[68] Surah Muhammad 7.
[69] Surah Al Hujurat 15.

and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should but know.

He will forgive you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment. And [you will obtain] another [favour] that you love – victory from Allah and an imminent conquest; and give good tidings to the believers.' [70]

JIHAD IS THE BEST DEED AFTER SALAH AND BEING DUTIFUL TOWARDS ONE'S PARENTS

The Messenger of Allah ﷺ was asked what is the most beloved act of worship in the eyes of Allah? He said, *"Praying on time,"* I said, *"Then what?"* He said, *"Being dutiful towards your parents,"* I said and then what? He said, *"Jihad in the path of Allah."* [71]

(al-Bayhaqi records that) Ibn Umar (ra) used to consider Jihad to be the best of all deed after Salah.

JIHAD IS THE GREATEST DEED AFTER BELIEVING IN ALLAH ALMIGHTY

The Messenger of Allah ﷺ was asked, *"What is the best of all acts of worship?"* He said, "*Believing in Allah"* He was asked, *"And then what?"* He responded, *"Jihad in the path of Allah"* Then he was asked *"And then what?"* He said, *"An accepted Hajj."* [72]

Ma'iz narrates the Messenger of Allah ﷺ was asked, *"What is the best deed?"* He said, *"Believing in Allah, and then Jihad, and then Hajj which would be better than every other deed like the distance between the sunset and sunrise."* [73]

Abu Dharr narrates, I asked the Messenger of Allah ﷺ about the best deeds, he said, *"Believing in Allah and Jihad in His path"* [74]

Abu Qatadah narrates that the Messenger of Allah ﷺ stood and delivered a reminder to them and said that, "*Jihad in the path of Allah and believing in Allah are the greatest deed."* A man then stood up and asked, *"O Messenger of Allah, what if I was killed in the path of Allah, would my all my sins be forgiven?"* The Messenger of Allah said, "*Yes."* [75]

---

[70] Surah Al Saff 10-13.
[71] Bukhari.
[72] Bukhari and Muslim.
[73] Ahmad.
[74] Bukhari and Muslim.
[75] Muslim.

Abu Hurairah narrates that the Messenger of Allah ﷺ said *"The best of deeds in the eyes of Allah are: A belief in Allah with conviction, Qazw with no qulool*[76]*, and an acceptable Hajj"* [77]

JIHAD IS GREATER THAN WORSHIPING IN THE HOUSE OF ALLAH AND SERVING IT AND SERVING THE PILGRIMS

Al Numan bin Bashir narrates: I was sitting next to the pulpit of the Messenger of Allah ﷺ when a man said, *"I wouldn't mind if I don't do anything after becoming a Muslim but serving the pilgrims."* Another said, *"I wouldn't mind if I don't do anything after becoming a Muslim but praying in the sacred Masjid (Makkah)."* A third said, *"No, Jihad in the path of Allah is better than what you said."* Omar scolded them and told them to stay quiet and not raise their voices next to the pulpit of the Messenger of Allah ﷺ. He then said, this is Friday and in a short while he will come to give khutbah. When he leaves I will go and ask him about your discussion. Allah Almighty then revealed: **"Have you made the providing of water for the pilgrim and the maintenance of al-Masjid al-Haraam equal to one who believes in Allah and the Last Day and makes Jihad in the cause of Allah? They are not equal in the sight of Allah. And Allah does not guide the wrongdoing people**." [78]

REFERENCES THAT JIHAD IS THE GREATEST DEED OF ALL

Amr bin Absah narrates: A man said, "*O Messenger of Allah what is Islam?*" He said, *"Islam is submission of your heart, and that the Muslims are safe from your tongue and your hands."* He said: *"What is the best of Islam?"* The Messenger of Allah ﷺ said, *"Iman (Faith)."* He said, "*What is faith?"* The Messenger of Allah replied, *"To believe in Allah, His angels, His books, His Messengers, and the resurrection after death."* He said, *"What is the best of Iman?"* The Messenger of Allah said, *"Hijrah."* He said, *"what is Hijrah?"* The Messenger of Allah said, *"To leave sins behind."* He said, *"What is the best of Hijrah?"* The Messenger of Allah said, *"Jihad"* He said what, *"is the best of Jihad?"* The Messenger of Allah said, *"the one whose horse is slain and his blood is spilled."* [79]

See, may Allah have mercy on you, how the Messenger of Allah ﷺ made the best of the best of the best of Islam to be Jihad, and then he made the best of Jihad to be Martyrdom.

The Messenger of Allah ﷺ told a man: *"Become a Muslim,"* The man said, *"What is Islam?"* He responded to him, and then he told him about Hijrah and Jihad. The man

---

[76] *Qulool* is taking from the booty before it is distributed among the soldiers.
[77] Abu Khuzaymah and Ibn Habbaan.
[78] Sahih Muslim.
[79] Ahmad, al Tabarani and al Bayhaqi.

said, *"What is Jihad?'* The Messenger of Allah ﷺ said, *"You fight in the cause of Allah and you do not fear fighting the enemy and you do not commit qalool."* [80]

Ayisha (ra) narrates that she told the Messenger of Allah ﷺ, "*O Messenger of Allah, we see that Jihad in the cause of Allah is the greatest deed. Shouldn't we (the women) then make Jihad?"* The Messenger of Allah responded, *"For you the best Jihad is hajj mabroor."* [81]

Abu Hurairah narrates that the Messenger of Allah ﷺ said, *"The Jihad of the old, the weak, and the women is hajj and umrah."* [82]

Al Khateeb mentions in "The history of Baghdad" and Ibn Asakir in "The history of Damascus", that Muhammad bin Fadhail bin Iyad said: "I saw Ibn al Mubarak in my dream so I asked him *"What did you find your best deeds to be?"* He said: *"The deed that I preoccupied myself with."* I asked *"Jihad and Ribaat?"* He said: *"Yes."* I told him *"So what did Allah Almighty do to you?"* He said, *"He forgave me."*

Al Fadhl bin Ziyad said: I heard Abu Abdullah (Imam Ahmad) when Qazw was mentioned to him he started to cry and then said, *"There is no act of worship greater than it"*

(Ibn Qudamah records) in al Mugni it states that Imam Ahmad said: *"There is nothing comparable in rewards to meeting the enemy. And for one to involve in the actual fighting is the best of deeds (compared to supportive roles.) The ones who are fighting the enemy are the ones defending Islam, so what can be greater than that? People feel save while they feel fear. They have given up their souls for Allah."*

JIHAD IS THE MOST BELOVED DEED TO ALLAH ALMIGHTY

Abdullah bin Salaam said we were a group of the companions of the Messenger of Allah ﷺ and we said if we just knew what was the most beloved deed to Allah. Allah Almighty then revealed (in Surah Saff): **"Whatever is in the heavens and whatever is on the earth exalts Allah, and He is the Exalted in Might, the Wise, O you who have believed, why do you say what you do not do? Great is hatred in the sight if Allah that you say what you do not do. Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly."** [83]

---

[80] Abu Ya'la and al Bayhaqi.
[81] Bukhari.
[82] Al Nasa'i and al Bayhaqi.
[83] Tirmithi, al Bayhaqi, al Hakim and Ibn al Mubarak.

THE MUJAHID IS THE GREATEST OF ALL PEOPLE

"Allah has preferred the Mujahideen over those who remain [behind] with a great reward. Degrees from Him and forgiveness and mercy. And Allah is ever Forgiving and Merciful." [84]

The Messenger of Allah ﷺ was asked, *"Who is the best of people?"* He said, *"A believer who is making Jihad with his life and his wealth in the cause of Allah."* [85]

NO ONE CAN PRACTICE ANY ACT OF WORSHIP EQUIVALENT TO JIHAD

Abu Hurairah (ra) narrates that the Messenger of Allah ﷺ was asked about a deed equal in reward to Jihad. He replied, *"You can't do it."* They asked again and then a third time, and every time the Messenger of Allah says, *"You can't do it."* Then he said, *"The equivalent of the Mujahid is the one who fasts and prays continuously without resting until the Mujahid comes back!"* [86]

A man came to the Messenger of Allah ﷺ and asked him about something to do equivalent to Jihad. The Messenger of Allah ﷺ said, *"I don't find any"* Then he said, *"When the Mujahid leaves, can you enter into your Masjid and pray and fast with no break?"* The man said, *"And who could do that!"* [87]

Abu Hurairah (ra) says: *"The horse of the Mujahid would be running in a pastureland and the Mujahid would be given rewards for that!"* [88]

If the ones with high aspirations, those who had their rewards multiplied because of their companionship of the Messenger of Allah; if they cannot find anything equivalent to Jihad, then how can we be at ease with lower deeds? How can we settle for other deeds when even then we might have them mixed with insincerity and shortcomings?

O Allah wake us up from this sleep and grant us Jihad in your cause before its too late! You are our hope for any good and there is no strength with anyone but you.

---

[84] Surah Al Nisa 95-96.
[85] Bukhari and Muslim.
[86] Muslim.
[87] Bukhari.
[88] Bukhari.

REFERENCES THAT THE SLEEP OF THE MUJAHID IS BETTER THAN THE PRAYING OF THE NIGHT AND FASTING OF THE DAY OF OTHERS

Abu Hurairah asked, *"Can anyone of you pray continuously without rest and fast continuously without a break?"* They said, *"O Abu Hurairah, who could do that!"* He said, *"I swear in the name of Whom my soul is in His hands - the sleep of the Mujahid is better than that!"* [89]

If this is the status of their sleep, then what about their prayers? This is what the competitors should compete for and this is what others should cry for missing.

ALLAH ALMIGHTY RESERVED ONE HUNDERED LEVELS IN PARADISE FOR THE MUJAHIDEEN – BETWEEN EACH LEVEL IS THE DISTANCE BETWEEN THE HEAVENS AND EARTH

"Allah has preferred the Mujahideen over those who remain [behind] with a great reward. Degrees from Him and forgiveness and mercy. And Allah is ever Forgiving and Merciful." [90]

The Messenger of Allah ﷺ said, *"There are a hundred levels in Paradise specially prepared by Allah for the Mujahideen in His cause. Between each level and the next is the difference between the heaven and earth. So when you ask Allah, ask Him to grant you al Firdaws. It is in the middle of Paradise and the highest part of it. From it the rivers of Paradise spring, and above it is the throne of Allah."* [91]

THE *RAHBANYYAH* (MONASTICISM) AND *SIYAHAH* (TOURISM) OF THIS NATION IS JIHAD

"[Such believers are] the repentant, the worshippers, the praisers [of Allah], the travellers, those who bow and prostrate, those who enjoin what is right and forbid what is wrong, and those who observe the limits [set by] Allah. And give good tidings to the believers." [92]

A man came to the Messenger of Allah ﷺ and said, *"Advise me."* He said, *"Have taqwa of Allah since it is the essence of all good, and make Jihad since it is the monastism of this nation, and remember Allah and recite Quran since it is light for you in this world and remembrance for you in the heavens, and preserve your tongue except from good, for you would then defeat Shaytaan."* [93]

---

[89] Ibn al Mubarak.
[90] Surah Al Nisa 95-96.
[91] Bukhari.
[92] Surah al Tawba 112.
[93] al Tabarani, al Khateeb and Ahmad.

Abu Abdullah al Haleemi said the meaning of "the monastism of this nation is Jihad" is that, "*The Christians used to practice monastism by leading a secluded life in a monastery. The maximum sacrifice they would give to Allah is to stay away from the allurements of this world. They would claim that they are staying away from everyone in order not to harm anyone. But there is no harm greater than leaving the evildoers practice their evil. Therefore the real ones who are avoiding evil and harm are the Mujahideen who are stamping it out.*"

The Messenger of Allah ﷺ said, *"The siyahah of my nation is Jihad."* [94]

Siyahah is the travelling in the earth to flee evil and to contemplate in the creation of Allah. Since Jihad involves all of that, it becomes the siyahah because the Mujahid is fleeing towards the Creator.

THE PINNACLE OF ISLAM IS JIHAD

Muadh bin Jabal narrates, 'we were with the Messenger of Allah ﷺ returning from Tabook. He told me, *"If you want I can tell you the head of the matter, its pillar and its peak,"* I said "*Yes O Messenger of Allah."* He said, *"The head of the matter is Islam, its pillar is Salah, and its peak is Jihad.*" [95]

THE MUJAHID IS GIVEN A GUARANTEE BY ALLAH ALMIGHTY

The Messenger of Allah ﷺ said, *"Allah has guaranteed the Mujahid, who leaves from his home with no purpose but to fight in the cause of Allah and believing in Allah's words, Allah has guaranteed for him either to enter him into Paradise or to return him home with reward or booty."* [96]

The Messenger of Allah ﷺ said, *"There are three whom it is granted that Allah will help them: The Mujahid in the path of Allah, the slave who started the process of mukatabah, and the one who wants to marry for chastity."* [97]

ALLAH WILL NEVER FORSAKE THE MUJAHIDEEN BUT WOULD HELP THEM AND RESPOND TO THEIR PRAYERS

Jabir bin Abdullah narrates: We were sent on an expedition by the Messenger of Allah ﷺ to raid a caravan owned by Quraish, and he appointed Abu Ubaydah as our leader. The Messenger of Allah ﷺ found nothing to provide us with except leather bags filled with dates and nothing else. Abu Ubaydah would then hand us one date each. The narrator was asked: *"What good would a date be?"* He said we would eat it and then suck

---

[94] Abu Dawud, al Hakim and al Sunnan al Kubra.
[95] al Hakim, Ahmad, al Tirmithi and Ibn Majah.
[96] Bukhari and Muslim.
[97] AbdulRazaq, al Tirmithi and al Hakim.

on the date seed! In addition to drinking water, that was the only food we would have for the whole day! Then we would gather leafs of trees and soak them in water and eat them. Then we headed for the direction of the coast. We saw what appeared like a sand dune and to our surprise it was whale. Abu Ubaydah at first said it is dead (therefore it cannot be consumed) He then said: *"But we are the messengers of the Messenger of Allah and we are in the cause of Allah, and this is a necessity so eat from it."* We stayed there for a whole month eating from it until we grew fat and we were three hundred in number! We would collect oil from its eyes with buckets and cut from its flesh pieces as large as a bull. Abu Ubaydah had us fit 13 men in its eye socket! He then had one of its rib bones fixed to the ground like an arch, then he had the tallest camel with us pass from under it without the camel touching the bone! We then picked up dried meat to carry with us to Madina. When we told the Messenger of Allah our story he said, *"That was sustenance Allah send for you. Do you have any of that meat left with you to give me some? We sent some to him and he ate from it.*" [98]

MISCELLANEOUS REWARDS OF THE MUJAHIDEEN

"…that is because they are not afflicted by thirst or fatigue or hunger in the cause of Allah, nor do they tread on any ground that enrages the disbelievers, nor do they inflict upon an enemy any infliction but that it is registered for them as a righteous deed. Indeed, Allah does not allow to be lost the reward of the doers of good. Nor do they spend an expenditure, small or large, or cross a valley but that it is registered for them that Allah may reward them for the best of what they were doing." [99]

Abu Bakr bin Abi Musa narrates: I heard my father say that the Messenger of Allah ﷺ said, *"The gates of Paradise are lying under the swords."* A poor man with rags on stood up and said, *"O Abu Musa, did you hear that from the Messenger of Allah?"* My father said yes. The man went back to his company and told them: *"I give you my salaam."* He then broke his sword sheath and marched towards the enemy striking them with his sword until he was killed." [100]

Ibn Daqeeq al Eid says, *'the statement that the gates of Paradise are lying under the swords would mean that Paradise is attained through the swords of the Mujahideen and using the sword is necessary to get Paradise and to open its gates.'*

The Messenger of Allah ﷺ said: *"Whoever fights in the cause of Allah the time it takes to milk a camel is granted Paradise."* [101]

---

[98] Muslim.
[99] Surah Al Tawbah 120-121.
[100] Muslim.
[101] Ahmad, Abu Dawud, al Tirmithi, Ibn Majah and Ibn Hibbaan.

The Messenger of Allah ﷺ said: *"The trials and tribulations are on their way. Trials like pieces of a dark night. The safest from them would be a man living on the peaks of mountains, living off his flock of sheep, or a man mounting his horse living off his sword."* [102]

Saburah bin al Fakah (ra) narrated: I heard the Messenger of Allah ﷺ say, *"Shaytaan has intercepted the son of Adam on his path towards Islam and told him: "Are you going to become Muslim and leave your heritage and the religion of your forefathers?" But the son of Adam disobeyed him and became a Muslim and was forgiven. Then Shaytaan sat for him on his path to Hijrah and told him: "Will you make Hijrah and leave behind your home and land?" He disobeyed him and made Hijrah. He than sat for him on his path towards Jihad and told him: "Are you going to fight when it is an exhaustion of your self and wealth? You would go to kill and would be killed and then your wife would be taken and your wealth divided." The son of Adam disobeyed him and went on Jihad."* The Messenger of Allah then said: *"Whoever does that, it is incumbent upon Allah to admit him to Paradise, or if he dies by his animal striking him he would go to Paradise."* [103]

Khalid bin al Waleed (ra) said: *"That I were to marry a beautiful woman whom I love, or that I were given the good news of having a newborn son, it is less beloved and dear to my heart then to be, in a cold icy night, in an army waiting to meet the enemy the next morning. I advise you to go on Jihad"* [104] These were the words of Khalid before his death. He also said, *"I was prevented a lot of reciting of Quran because of my preoccupation with Jihad."* [105]

REFERENCES TO PREFERENCES OF JIHAD OVER HAJJ

Ibn Umar (ra) said, "One trip on Jihad is better than 50 Hajjs." [106]

Dhirar bin Amr said: "I have spent a very long time in Jihad and my heart was longing to Hajj. I made my preparations to go and then went to greet my brothers. I visited Ishaaq bin Abu Farwah to tell him good-bye. He asked me, *"Where are you going?"* I said: *"I am going on Hajj,"* He said: *"Has your opinion on Jihad changed or what?"* I said: *"No! Its just that I have been here on Jihad for a long time and I was longing for Hajj and visiting the House of Allah."*

He told me: "*Dhirar! You should not do what you love, but you should do what Allah loves. O Dhirar, don't you know that the Messenger of Allah only made Hajj once, but then spend his life fighting in Jihad until he met Allah. O Dhirar! If you make Hajj then you are rewarded for your Hajj or umrah. But if you are posted in Jihad or fighting and protecting the backs of Muslims, then if that House is visited by 100,000 pilgrims or whatever number, you would be getting the reward of everyone of their Hajjs and the Hajj of every believing man or woman until the Day of Judgment! Because whoever protects the believers is like the one who protects them from the time of Adam until the Day of*

---

[102] al Hakim.
[103] Ahmad.
[104] Ibn al Mubarak.
[105] Ibn Asakir and Abu Ya'la.
[106] Ibn al Mubarak and Ibn Abi Shaybah.

Judgment. You are also rewarded for fighting the nonbelievers from the day Adam was created until the Day of Judgment because whoever fights them today is like the one who fights them from the day Adam was created until the Day of Judgment. You are also rewarded for every letter revealed in the Torah, Gospel and Quran because you are fighting to protect the light of Allah from being extinguished.

O Dhirar bin Amr! Don't you know that there is no one closer to the status of prophethood than the scholars and Mujahideen? I said, "And how is that?" He said: "Because the scholars are the ones who fulfil the role of the Prophets in guiding others to the truth and teaching it to them. While the Mujahideen are the ones who fight for what the Prophets have brought and strive to make the word of Allah the highest and the word of the nonbelievers the lowest."

Dhirar said: *"I decided to give up Hajj and remain in Jihad until I die and meet Allah."*

THE VIRTUES OF ENCOURAGING JIHAD

"So fight, [O Muhammad], in the cause of Allah; you are not held responsible except for yourself. And encourage the believers [to join you] that perhaps Allah will restrain the might of those who disbelieve. And Allah is greater in might and stronger in punishment." [107]

"O Prophet, urge the believers to battle. If there are among you twenty steadfast, they will overcome two hundred. And if there are among you one hundred steadfast, they will overcome a thousand of those who have disbelieved because they are people who do not understand" [108]

We will end this chapter with the famous story of Umm Ibrahim. This story was mentioned by scholars like Abu Jaafar al Luban. He narrates: 'It is mentioned that one of the righteous women in Basra was Umm Ibrahim al Hashimeeyah. The enemy attacked one of the Muslim towns so people were encouraged to join Jihad. Abdul Wahid bin Zayd al Basri delivered a speech encouraging Jihad and among the audience was Umm Ibrahim. Among the things Abdul Wahid talked about was al Hoor (the women of Paradise). Umm Ibrahim stood up and said to Abdul Wahid: *"You know my son Ibrahim and you know that the nobility of al Basra wish to have him marry one of their daughters and I have not agreed to one of them yet. But I like this girl you described and I would be happy to marry her to my son. Can you please describe her again?"*

Abdul Wahid then narrated a poem in the description of the Hoor. Umm Ibrahim said, *"I want my son to marry this girl and I would pay you 10,000 dinars as her dowry and you take him with you in this army. He might die as a Shaheed and intercede for me on the Day of Judgment."* Abdul Wahid said: *"If you do so, that is great success for you and your son."* She then called her son from the audience. He stood up and said: *"Yes my mother!"* She said, *"Are you pleased to marry this girl with the condition of giving your soul to Allah?"* He said, *"Yes! I am very pleased!"*

---

[107] Surah al Nisa 84.
[108] Surah al Anfal 65.

She said, *"O Allah you are my witness that I have married my son to this girl from Paradise with the condition he spends his soul in your sake."* Then she went and brought back with her 10,000 dinars and gave it to Abdul Wahid and said: *"This is her dowry. Take it and use it to provide for the Mujahideen."* She then purchased for her son a good horse and she armed him. When the army started its march Ibrahim came out with the reciters of Quran surrounding him and reciting: **"Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise."** When Umm Ibrahim was greeting her son she told him: *"Be careful and don't allow any shortcomings from yourself to be seen by Allah"* She them embraced him and kissed him and said: *"May Allah never bring us together except on the Day of Judgment!"*

Abdul Wahid said, 'We reached the enemy's territory and people were called to fight. Ibrahim was in the front and he killed many of the enemy but then they overwhelmed him and killed him. On our way back I told my soldiers not to tell Umm Ibrahim that her son was killed until I tell her. When we entered al Basra she met me and said: *"Did Allah accept my gift so I can celebrate or was it rejected so I should cry?"* I said, *"Allah did accept your gift and your son died as a Shaheed."* She then prostrated to thank Allah and said: *"Thank you Allah for accepting my gift."* The following day she came to me in the Masjid and said, "*Rejoice!"* I said, *"What good news do you have?"* She said, "*I saw my son Ibrahim last night in a dream. He was in a beautiful garden dressed in green clothes, sitting on a throne made of pearl and he had a crown on his head. He told me: "Rejoice my mother! I got married to my bride!"*

THE VIRTUE OF RACING TOWARDS JIHAD

"And the forerunners, the forerunners. Those are the ones brought close to Allah" [109]

Uthman bin Abi Sawdah said we were told that the forerunners mentioned in the verses are the first to go out on Jihad and the first to go to Salah.[110]

Uthman is one of the Imams of the Tabi'een and one of their fighters. He was asked, *"Are you going out to fight this year?"* He said, "*Yes, I wouldn't want to miss fighting even if I were to make 100,000 dinars."*

Al Hassan bin Abi al Hassan said that the Messenger of Allah ﷺ sent an army and among them was Muadh bin Jabal. He was late in going out with the army so the Messenger of Allah saw him and said: *"I see that your company are one month ahead of you in Paradise!"* Muadh said, *"O Messenger of Allah I only stayed behind in order to catch the prayer with you and so that you can make dua for me in order to make me ahead of my company in rewards!"* The The Messenger of Allah ﷺ said: "*No, they are ahead of you. Go and catch up with them."* Then he ﷺ said: *"A journey in the morning in the cause of Allah is better than the world and everything*

[109] Surah al Waqi'ah 10-11.
[110] Ibn Abi Shaybah.

on it, and a journey at the end of the day in the cause of Allah is better than the world and everything on it." [111]

Al Nawawi wrote, 'the hadith does not restrict reward to the beginning or end of the day. It is just to point out that by spending a very little time in the cause of Allah carries a very great reward.'

The Messenger of Allah ﷺ said, *"Whoever goes out in his cause with no purpose but to fight in His sake and believing in Him and His Messengers, Allah will guarantee for him to either enter him into Paradise or to return him home with rewards or booty. In the name of whom Muhammad's soul is in His hand, whoever is injured in the path of Allah, the injury would come on the Day of Judgment as it was in this world, the colour is that of blood and the smell is that of musk. In the name of whom Muhammad's soul is in His hand, if it wasn't for making things difficult on Muslims I wouldn't have stayed behind any army leaving in the path of Allah. But I am unable to find sustenance for the Muslims who stay behind and they have nothing and it is difficult for them for me to leave them. In the name of whom Muhammad's soul is in His hand, I wish I could fight in the cause of Allah and then be killed and then fight and then be killed and then fight and then be killed."* [112]

Abdullah bin Muhaireez narrates that his father was sent in the army of the summer and he became extremely ill. He said: *"O my son, carry me into the land of the Romans."* So I carried him and was still taking through the land when he said: *"My son, go fast!"* I said, *"Father, but you are ill!"* He said, *"My son, I want my death to meet me in the land of the Romans."* I continued carrying him until he died in Hims. I was worried how I would find anyone to pray on him Janazah in the land of the enemy. I then saw ranks of men whom I never saw before praying on my father! [113]

Saad bin Abdul Aziz said Abu Muslim al Khawlani died in the territory of the Romans during the reign of Mu'awyah. He told Bisr bin Arta'ah (a companion who was the leader of their army): *"Appoint me as the Amir (commander) over the dead and hand me the banner of war and make my grave the closest of all the graves of the martyrs to the enemy. I want to be resurrected on the Day of Judgment carrying the banner of war leading the martyrs."* [114]

THE VIRTUES OF THE DUST IN THE PATH OF ALLAH

The Messenger of Allah of Allah ﷺ said: *"Whoever has his feet dirty in the path of Allah, Allah will save him from Hellfire"* [115]

Abu Dardaa narrated: The Messenger of Allah ﷺ said: *"Allah will not combine in the lungs of His servant the dust of the path of Allah with the smoke of Hellfire, and whoever gets his feet dirty*

---

[111] al Sunan.
[112] Muslim.
[113] Ibn Asakir.
[114] Ibn Asakir.
[115] Bukhari.

in the path of Allah, Allah will keep him away from Hellfire the distance of 1000 years travel for a fast horse, and whoever is injured in the path of Allah will receive the seal of Martyrdom. The injury comes on the Day of Judgment with the colour of saffron and the smell of musk. It is a sign that would be recognized by the all the creation, the beginning and the end. They will say: "He has the stamp of martyrs." And whoever fights in the path of Allah for a period equivalent to the time it takes to milk a camel is guaranteed Paradise" [116]

THE VIRTUES OF RIDING THE SEA IN JIHAD

Anas bin Malik narrated: The Messenger of Allah ﷺ would visit Umm Haraam bint Malhaan and she would feed him.[117] Umm Haraam was the wife of Ubaadah bin al Saamit. One day when he visited her, after she fed him she sat down to comb his hair. The Messenger of Allah fell asleep. He then woke up laughing. She asked him: *"What is making you laugh?"* He said, *"I was presented with some of my nation who were going out to fight in the cause of Allah riding the sea like kings on thrones."* I said, *"O Messenger of Allah, ask Allah that I be one of them!*" He prayed for her and then went to sleep again. He woke up again laughing. She said what makes you laugh? He said he saw another group and described them as he did before. She said pray to Allah that I am one of them. The Messenger of Allah said: *"You are with the first group."* Years later Umm Haraam participated in an army travelling through the sea. When they reached ashore she fell off her mount and died.[118]

Umm Haraam heard the Messenger of Allah ﷺ say: *"The first of my Ummah to ride the sea in the cause of Allah are forgiven."* Umm Haraam said, *"O Messenger of Allah am I among them?*" He said "*Yes you are.*" He then said, "*The first army of my Ummah to attack the city of Caesar are forgiven.*" She said, "*Am I among them?"* He said, "*No.*" [119]

Kaab al Ahbar said: "*When a man first sets his foot on the ship he leaves all his sins behind him and becomes clean like the day he was born. And the one who suffers seasickness is like the injured who is pouring his blood in the path of Allah. And the one who is patient in the sea is like a king with a crown on his head."*

Hayy al Ma'afiri said they were sitting with Abdullah bin Amr under the Alexandria lighthouse when the ships of Jihad embarked on their journey. Abdullah said: *"O Maslamah, tell me where the sins of those people?"* He said: *"They are hanging on their necks!"* Abdullah said: *"No they're not. In the name of Allah whom my soul is in His hands, they left all their sins on these beaches, with the exception of their debts."*

---

[116] Ahmad.
[117] The Prophet was related to her through foster-relations.
[118] Bukhari.
[119] Bukhari.

Abdullah bin Amr said: *"Allah laughs at the Mujahideen of the sea many times. He laughs at them when they first ride the ship leaving their families and wealth behind. He laughs at them when the ship starts to rock in the sea. And He laughs at them when they first see the shore."* [120]

The author of al Mughni and others from the school of Imam Ahmad state that the expeditions of the sea are greater in reward than those of land since it is more difficult and dangerous. In my opinion there should be no difference of opinion in that due to the aforementioned hadiths that state the great status of Jihad in the sea. It should be stated however that one should not ride the sea when it is so dangerous that the likelihood of survival is very slim.

THE VIRTUES OF HORSES AND KEEPING THEM FOR THE PURPOSE OF JIHAD

"And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know but whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged." [121]

Abu Hurairah narrated: The Messenger of Allah ﷺ said: *"Whoever keeps a horse for the sake of Allah, believing in Allah and His promise, then the horse's feeding, drinking, droppings and urine are going to be on his scale of good deeds on the Day of Judgment."* [122]

THE VIRTUE OF FEAR IN THE PATH OF ALLAH

Salman said: *"If the heart of the believer trembles in the path of Allah that would shake down his sins just like the shaking of a cluster of dates."* [123]

The Messenger of Allah ﷺ said: *"Any expedition that fights in the path of Allah and win or come back safe have already received two thirds of their rewards. While an army that looses, feels fear and is hurt have their entire reward reserved for them.*" [124]

THE VIRTUE OF STANDING IN THE RANKS ON THE BATTLEFIELD

"Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly." [125]

---

[120] Ibn Abi Shaybah (mawqoof).
[121] Surah Al Anfal 60.
[122] Bukhari.
[123] Ibn al Mubarak , Ibn Abu Shaybah and Tabarani (mawqoof).
[124] Muslim.
[125] Surah Al Saff 4.

The Messenger of Allah ﷺ said,*"Two moments, Allah opens in them the gates of the heavens and when that happens hardly ever would a prayer be rejected: During the call to prayer and when the armies line up their ranks."* [126]

Ibn Umar (ra) said, *"To stand in the ranks facing the enemy even without me striking my sword, throwing my spear, or shooting my arrows, is better to me than worshiping Allah for 60 years and not committing any sin."* [127]

The Messenger of Allah ﷺ said: *"Standing in the ranks of the army in the battlefield is better to Allah than the worship of sixty years."* [128]

Yazeed bin Shajarah (ra) said, *"I was told that swords are keys to Paradise."*[129]

Abdullah bin Amr said, "*Shall I tell you about the best martyr on the Day of Judgment? That is the one who stands in the ranks on the battlefield and when they face the enemy he does not turn left or right. Rather he carries his sword and says: "O Allah! Today I hand over to you my soul to make up for my past days!" and then he is killed. That person is among the martyrs who now lie down in the high rooms of Paradise wherever they wish!"* [130]

…ON THE FAREWELL OF THE FIGHTERS

Abu Bakr as Sideeq (ra) escorted an army and walked with them and then said, *"Praise be to Allah for having dust on our feet in his cause."* A man said: *"But we just escorted them and gave them farewell?"* Abu Bakr said: "*We prepared them, gave them farewell and made prayers for them."* [131]

---

[126] Abu Dawud.
[127] Al Jami.
[128] Al Hakim (authentic according to al Bukhari rules and agreed by al Dhahabi).
[129] AbdulRazaq with an authentic chain to Yazeed.
[130] Ibn al-Mubarak.
[131] al Mussanaf by ibn Abi Shaybah and al Sunnan al kubra by al Bayhaqi.

CHAPTER 3

THE VIRTUES OF SPENDING IN THE CAUSE OF ALLAH

"Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants in abundance, and to Him you will be returned." [132]

"The example of those who spend their wealth in the way of Allah is like a seed which grows seven spikes; in each spike is a hundred grains. And Allah multiplies for whom He wills. And Allah is all-Encompassing and Knowing." [133]

The Messenger of Allah ﷺ prayed to Allah to give his Ummah more. Allah revealed: **"Who is it that would loan Allah a goodly loan so He may multiply it for him many times over?"** The Messenger of Allah ﷺ asked for more. Allah revealed: **"Indeed, the patient will be given their reward without account [i.e. limit]."** [134]

The Messenger of Allah ﷺ said: *"Whoever spends in the path of Allah, it would be multiplied for them 700 times."* [135]

A man came to the Messenger of Allah ﷺ with a camel in the cause of Allah. The Messenger of Allah ﷺ said: *"You will be given on the Day of Judgment 700 camels."* [136]

The Messenger of Allah ﷺ said: "*Whoever spends a pair in the cause of Allah would be called on the Day of Judgment to enter into Paradise. The people of prayer will be called from the gate of prayer, the people of Jihad would be called from the gate of Jihad, the people of sadaqah would be called from the gate of sadaqah, and the people of fasting would be called from the gate of Rayaan."* Abu Bakr (ra) said, *"Would there be anyone who would be called from all of those gates?"* The Messenger of Allah said, "*Yes, and I hope that you are one of them.*" [137]

Sasa'ah bin Mu'awyah said: I went to Abu Dharr's (ra) house and didn't find him. I then met him coming back with a camel with water on its back for his house. I asked him, *"Are you Abu Dharr?"* He said: *"That's what my family call me."* I said, "*Can you narrate to me something you heard from the Messenger of Allah, may Allah benefit me with it?"* He said, "The Messenger of Allah ﷺ said: *" Whoever spends a pair in the cause of Allah will have the*

---

[132] Surah al Baqarah 245.
[133] Surah al Baqarah 261.
[134] al Bayhaqi.
[135] Tirmithi, Nasa'i, Ibn Hibbaan, al Hakim and Ahmad.
[136] Muslim and al Hakim.
[137] Ahmad, Bukhari, Muslim and Nasa'i.

gatekeepers of Paradise rushing towards him on the Day of Judgment competing on who would be the one to invite him." I asked, *"What is a pair?"* He said, *"A pair of horses or a pair of camels."* [138]

The Messenger of Allah ﷺ said, *"The best dinar you could spend is the one you spend to feed your family, the dinar you spend on your mount in the cause of Allah, and the dinar you spend on your companions in the cause of Allah."* [139]

When the Messenger of Allah ﷺ was exhorting the *Sahabah* (companions) to donate for the preparation of the Battle of Tabook, Uthman bin Affaan (ra) came to the Messenger of Allah ﷺ carrying a thousand dinars (gold coins) and he poured it on the lap of the Messenger of Allah ﷺ. The Messenger of Allah ﷺ was tossing the coins and turning them while he kept on saying again and again, *"Whatever Uthman does after this day won't harm him!"* [140]

The Messenger of Allah ﷺ said, *"O Allah be pleased with Uthman because I am pleased with him."* [141]

Muhibaldeen al Tabari said: Uthman (ra) first came with 300 camels full with their saddles, then he came in with 1000 gold dinars, then when he saw that the army was still short he brought in horses and camels up to a total of a 1000. When that wasn't enough he sent in 10,000 dinars and 20 horses.

THE PUNISHMENT OF WITHHOLDING WEALTH FROM BEING SPENT IN THE PATH OF ALLAH

"And spend in the way of Allah and do not throw yourselves with your own hands into destruction. And do good; indeed, Allah loves the doers of good." [142]

Huthaifah (ra) said the meaning of the ayah is that when people do not spend their wealth in the path of Allah they are throwing themselves into destruction.[143] Ibn Abi Hatim in his *Tafseer* says that this is the opinion of Ibn Abbaas, Ikrimah, al Hassan, Mujahid, Atta, Saeed bin Jubair, Abi Saleh, al Dhahak, al Suddi, Muqatil bin Hayaan, Qatadah, and others. Al Qurtubi states in his *Tafseer* that Huthaifah, Ibn Abbas, Atta, Ikrimah, Mujahid and others say that you shouldn't refrain from spending in the cause of Allah for fear of poverty. This is also the opinion of Bukhari and he didn't mention any other opinion.

---

[138] al Hakim, Ahmad and Nasa'i.
[139] Muslim.
[140] Ahmad and Tirmithi.
[141] Ibn Hishaam.
[142] Surah al Baqarah 195.
[143] Bukhari.

"…and those who hoard gold and silver and spend it not in the way of Allah – give them tidings of a painful punishment. The Day when it will be heated in the fire of Hell and seared therewith will be their foreheads, their flanks, and their backs, "That is what you hoarded for yourselves, so taste what you used to hoard." [144]

"Here you are- those invited to spend in the cause of Allah – but among you are those who withhold. And whoever withholds only withholds from himself; and Allah is the Free of need, while you are the needy. And if you turn away, He will replace you with another people; then they will not be the likes of you." [145]

"And why do you not spend in the cause of Allah while to Allah belongs the heritage of the heavens and the earth?" [146]

Asslam Abi Imran said, 'We were in an army heading from Madina towards Constantinople. The head of the army was Abdul Rahman bin Khalid bin al Waleed. The Romans had their backs facing the gates of the city. A man from among us rushed alone towards the enemy. Some people said: *"There is no God but Allah! He is throwing himself into destruction!"* Abu Ayub al Ansari (a companion) said: "*This verse was revealed speaking about us the Ansar. When Allah gave His Messenger victory and Islam prevailed, we said let's go back to our businesses and take care of it. Allah then revealed the verse* **'And spend in the way of Allah and do not throw yourselves with your own hands into destruction. And do good; indeed, Allah loves the doers of good,'** *So throwing our selves into destruction meant going back to our farms and businesses and leaving Jihad."* Abu Ayub remained in Jihad until he was buried in Constantinople.'[147]

Al Qasim bin Mukhamarah (tabi'ee) said, '*Destruction is withholding spending in the cause of Allah but if a man alone attacks ten thousand strong of the enemy that is fine and Allah knows best.*'[148]

Shaytaan may tell you that since you might die why not leave your wealth behind for your family. This thought is only accepted by one who has little trust in Allah. It shows the existence of doubts in Allah's ability to provide. Because if you believe that you are nothing but a middleman between Allah and your family and that in reality it is not you who is providing for them, then you would not worry for your family after you die.

Abu Dharr said the Messenger of Allah ﷺ saw me entering and he was sitting under the shade of al Kaabah. When he saw me he said, *"In the name of the Lord of al Kaabah, they are the great losers!"* I couldn't help but go to him and ask him whom they were. He said:

---

[144] Surah al Tawba 34-35.
[145] Surah Muhammad 38.
[146] Surah al Hadeed 10.
[147] Abu Dawud, Tirmithi and al Hakim.
[148] al Tabari in *Tafseer* - al Sunan al Kubra.

"The wealthy. Except for those who spend it like this." and he waved his hand left, right and behind. Then he said: "And few are they!" [149]

THE VIRTUES OF PROVIDING FOR THE FIGHTERS IN ALLAH'S PATH AND TAKING CARE OF THEIR FAMILIES

Abu Saeed al Khudri (ra) said, 'The Messenger of Allah ﷺ sent an army to Bani Lahyan. He said from every two men one goes out. Then he told the ones staying behind: *"Whoever of you takes care of his brother's family until he comes back would receive half the reward of those who went out."* [150]

The Messenger of Allah ﷺ said, *"Whoever provides for a fighter in the cause of Allah has actually fought, and whoever takes care of the family of a fighter has actually fought."* [151]

Ibn Masood said, *"For me to equip a fighter with a whip is better to me than making Hajj."* [152]

Uday bin Hatem asked the Messenger of Allah ﷺ about the best sadaqah. The Messenger of Allah said, *"Serving your companions in the path of Allah."* He said, 'and then what?' The Messenger of Allah said, *"Building a structure that would provide them with shade."* He said, 'and then what?' The Messenger of Allah said, *"A saddle for a horse in the path of Allah."* [153]

Aamir bin Qays (tabi'i) used to participate in Jihad against the Romans. He had a mule, which he would share with al Muhajireen. When he was about to join an army he would go around glancing at the faces of people studying them. If he saw a group of men who would suit him he would walk up to them and say: *"I would like to join you but I have three conditions."* They would say: *"What are they"* He would say: *"1) That I become your servant and I don't want anyone competing with me in that. 2) I become the one who calls the Adhan among you and I don't want anyone to compete with me in that. 3) I cover your expenses according to my ability."* If they agree he would join them. If they ever competed with him he would depart them and move on to find another group. [154]

The early Muslims, if they went out in armies they would strive to serve others and to make their company happy. They would prefer others to themselves. They would do all that for the sake of Allah and to gain His pleasure.

---

[149] Bukhari and Muslim.
[150] Muslim.
[151] Bukhari and Muslim.
[152] Ibn al Mubarak and Ibn Abi Shaybah.
[153] Sunnan Saeed bin Mansoor.
[154] Ibn al Mubarak.

CHAPTER 4

THE VIRTUES OF *RIBAAT* AND THE VIRTUES OF THE ONE WHO DIES IN *RIBAAT* [155]

"….then kill the ones who associate with Allah other gods wherever you find them, and capture them and besiege them and sit and wait for them at every place of ambush." [156]

"O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful." [157]

Al Hassan said the meaning of **"persevere and endure"** in the verse is that the Muslims were commanded to outdo the nonbelievers in endurance and steadfastness until the nonbelievers end up giving up their religion.

Ibn Jareer (writes that) Muhammad bin Kaab al Quradhi used to say about this verse: 'Be stationed in the cause of Allah until he (the nonbeliever) leaves his religion for yours.'

The Messenger of Allah ﷺ said: *"Being stationed for a day in the cause of Allah is better than the world and everything on it."* [158]

The Messenger of Allah ﷺ said: *"Being stationed in the path of Allah for a day is greater than fasting the days of a month and praying its nights. And if he dies, the rewards of the deeds he used to do would continue and his provisions would continue and he would be spared the trial of the angels of the grave."* [159]

The Messenger of Allah ﷺ said: *"Every dead person would have his deeds sealed, except the one stationed in the path of Allah, for they would have their deeds grow until the Day of Judgment, and they would be spared the tribulation of the angels of the grave."* [160]

Al Qurtubi states: 'This means that *Ribaat* provides the greatest reward of all after death. The Messenger of Allah ﷺ says: *"If the son of Adam dies, his deeds would terminate except for a charity that he leaves behind, knowledge that benefits, or a righteous son who would pray*

---

[155] *Ribaat:* Is the stationing in a land bordering the enemy for the purpose of Jihad. The land of *Ribaat* is a land that is under threat of attack by the enemies of Islam. The one who is stationed in *Ribaat* is called a *Murabit*.
[156] Surah al Tawbah 5.
[157] Surah aal Imran 200.
[158] Bukhari.
[159] Muslim.
[160] Abu Dawud and al Hakim.

for him."[161] Charity, knowledge, and a righteous son would all end one day. It would end when the charity runs out, when the knowledge is left and when his son dies. But the rewards of the one stationed in the path of Allah continue until the Day of Judgment. That is because all good deeds cannot be practiced except when safety from the enemy is provided and that is done by the Mujahideen who are stationed and guarding the Ummah.'

Uthman (ra) stood on the pulpit and said: "I heard from the Messenger of Allah a hadith that I didn't tell you about previously because I feared you would all leave from Madinah. I heard him say: '*Being stationed in the path of Allah for a day is better than a 1000 days anywhere else. So let everyone choose what they like.*" [162]

The hadith of Uthman (ra) is a clear evidence that being stationed in the path of Allah for a day in the land of war is better than spending a thousand days in any other place including Makkah, Madina, and Jerusalem. That is why Uthman didn't tell them the hadith before. It was because he was worried they would all leave him. There are *Sahaba* (companions) and *Tabi'een* (generation after the companions) whose numbers only Allah Almighty can count who left Makkah and Madinah and headed to the coasts of al Sham (Syria, Palestine etc) being stationed their until they either died as (Martyrs) *shaheed* or died a natural death.

Al Harith bin Hisham (the brother of Abu Jahl) was leaving Makkah to Jihad so the people of Makkah mourned him. Multitudes of people followed him out of Makkah until he reached to al Badha' with the people around him crying. When he saw that he himself cried and then said: *"O people, I am not leaving you because you are not dear to me. Nor am I leaving this town because I prefer some other place. But this affair started (Islam) and some men went out. They were not among the most noble of us. We then woke up, but in the name of Allah if the mountains of Makkah turn into gold and we spend it in the cause of Allah we won't catch up with one day of their days. Now if they are ahead of us in this world we are going to try to catch them up in the Hereafter. I am travelling to Allah."* He went to al Sham. He then dies as a *Shaheed* (Martyr) in the battle of al Yarmuk. [163]

Ibn Taymiyyah said it is the '*consensus of all the scholars that for a man to spend time stationed in the path of Allah is better then staying in Makkah, Madinah, or Jerusalem.'*

Ibn al Munthir conveyed that Imam Ahmad was asked, 'W*hich is more beloved to you: Staying in Makkah or being stationed in the path of Allah?'* He said: *'Being stationed is more beloved to me.'* Imam Ahmad also said, *'nothing is equivalent in our view to fighting and stationing in the path of Allah.'*

---

[161] Muslim.
[162] Mussanaf Ibn Abi Shaybah , al Tirmithi and al Nasa'i.
[163] Ibn al Mubarak.

A man asked Imam Malik: *'Which do you prefer: for me to stay in Madinah or Alexandria?'* He said: '*Stay in Alexandria [Alexandria was a land of Ribaat because of the Roman attacks from the sea].'*

Also the prayer in Ribaat is multiplied. So is fasting, remembrance of Allah, recitation of Quran, and spending of wealth in the sake of Allah.

Uthman (ra) said: *"Allah has instructed us to become Muslims and we did. So we are the Muslims. He then ordered us to make Hijrah so we, the people of Makkah, are the Muhajireen. He then told us to fight Jihad and you did. So you, the people of al Sham, are the Mujahideen. Spend money on your self and your family and the needy around you. Since if you go out with a single dirham and bought some meat with it and you ate it you and your family you will be rewarded as spending 700 dirhams! (The history of the city of Damascus)."* [164]

The spending in *al Sham* is multiplied if it is during the era of Uthman (ra) because all of *al Sham* was a land of *Ribaat*. It was expected then that the enemy could descend on any part of it. But know that applies only to frontiers of it which are prone to attacks by the enemy.

The Messenger of Allah ﷺ said: *"There will be people from my nation who will protect the borders. They will fulfil their duty, but they will not be given what is due to them. They are from me and I am from them"* [165]

The Messenger of Allah ﷺ said: "*Among the best livelihoods of people is that of a man holding the rein of his horse in the path of Allah, flying on its back whenever he hears the call. He flies in search of killing or being killed. And a man on top of a mountain peak or on the bottom of a deep valley, establishing prayers, paying his zakah, and worshiping his Lord until death visits him. People see nothing from him but good."* [166]

Two men came to the companion Abdullah bin al Harith bin Jaz'i al Zabeedi. He said, "*welcome*" and handed them a pillow he was sitting on. They said: "*We did not come for this but we came for you to tell us something that would benefit us (a hadith.)*" He said: "*Whoever does not treat his guests with generosity does not belong to Muhammad and Ibrahim. Blessed is he who spends his night holding the rein of his horse in the path of Allah, having a piece of dry bread and water as his breakfast. And woe to those who are feeding like cows, saying: "Servant! Take this and servant! Bring that" All of that and they are not even remembering Allah*." [167]

THE PERIOD OF BEING STATIONED

Imam Ahmad was asked, '*Is there any period for being stationed?'* He said, *"Forty days."*

---

[164] 'History of the City of Damascus.'
[165] Ibn al Mubarak.
[166] Muslim.
[167] Ibn al Mubarak.

Abu Hurairah (ra) said: *"For me to be stationed for one night next to the sea and protecting the Muslims behind me is better than spending the night of al Qadr in the Masjid of al Kaabah or the Masjid of the Messenger of Allah. And spending three days in Ribaat is equal to a whole year, and the most complete period of Ribaat is forty days.*" [168]

A man from al Ansar came to Umar (ra). Umar (ra) asked him: *"Where were you?"* He said: "*I was in Ribaat*" Umar said: "*For how long?"* He said: *"Thirty days"* Umar said: *"You should have completed it forty.*" [169]

Abu Hurairah (ra) said: *"If you spent three days in Ribaat then let the worshipers worship as they wish!"* [170]

The commanded *Ribaat* is for a person to station himself to a vulnerable land where the enemy is expected to attack (the word Ribaat comes from rabat which is to tie). The *Murabit* (the one who performs *Ribaat*) does that with intention of fighting the enemy or guarding the land or even to increase the number of Muslims in that land. The more dangerous the land is the more rewarding it becomes whether it is a sea port or otherwise.

Imam Malik does not consider *Ribaat* in Jeddah to be *Ribaat* because the enemy only attacked it once. Imam Malik was also asked his opinion on the ones who live in the land of *Ribaat* with their families. He said they are not considered *Murabiteen*. Because the Murabit is the one who leaves from his home with the intention of Ribaat in a land of danger. It appears to me that the one who is living in an area of *Ribaat* and the only intention he has in staying there is Jihad or guarding the land, and this person has the ability to move to another place without difficulty, my opinion is that such a person is a *Murabit* and would be rewarded accordingly even if he is accompanied by his family. The *Sahabah* and the *Tabi'een* used to live in the land of *Ribaat* with their families with the intention of *Ribaat*. Maybe what Imam Malik meant was those who were born in the land of *Ribaat* and brought up there and they lived there because it was their homeland and the place where their families lived and they are not there for the purpose of *Ribaat.*

This is also the opinion of Ibn Atyah. He states that: "*The ones who live in the land of Ribaat because it is their home and the place of their work are considered protectors of the land but not Murabiteen.*"

So the one who lives in the land of *Ribaat* for a purpose that does not exist in other places, or because his family insist on living there, or for the purpose of work is not a *Murabit.* Also, if a person is in the place of *Ribaat* and the danger of the enemy ceases to

---

[168] Abdul Razaq.
[169] Abdul Razaq.
[170] Ibn Abi Shaybah.

exist and nevertheless this person continues to live in that place, that is an indication that the purpose of such a person is not Jihad and thus, the person does not qualify as a *Murabit*. Now if there is a person living in the land of *Ribaat* and his intention is that whenever the enemy attacks he would run away, then such a person is living in a state of sin. Because the moment the enemy attacks it becomes a major sin to run away. So such a person is better off moving from the land of *Ribaat* because he is accumulating sin all the time with such an intention.

THE VIRTUES OF GUARDING IN THE PATH OF ALLAH

The Prophet ﷺ said, *"Let the slave of Dinar and Dirham, of Quantify and Khamisa perish as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and relapse, and if he is pierced with a thorn, let him not find anyone to take it out for him. Paradise is for him who holds the reins of his horse to strive in Allah's Cause, with his hair unkempt and feet covered with dust: if he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearward, he accepts his post with satisfaction; (he is so simple and unambiguous that) if he asks for permission he is not permitted, and if he intercedes, his intercession is not accepted."*[171]

The Messenger of Allah ﷺ said: *"Two eyes will not be touched by Hellfire: An eye that cries from the fear of Allah, and an eye that spent the night in a guarding post in the path of Allah."* [172]

Abu Rayhanah narrates: 'We were with the Messenger of Allah ﷺ in an expedition. During our travel we passed over a high place and we spent our night in that location. The weather was very cold so I saw some people digging for themselves holes in the ground. They would then crawl into them and cover themselves with their shields to protect themselves from the cold weather. When the Messenger of Allah ﷺ saw that he said: *"Who would be our guard tonight and I would pray for him?"* An Ansari stepped forward and said: *"I would O Messenger of Allah,"* The Messenger of Allah ﷺ told him to come close to him and then he asked his name. After the man replied the Messenger of Allah made a long prayer for him. When I heard the prayer of the Messenger of Allah I went to him and said I can also be a guard. The Messenger of Allah told me to come close and then he asked me who I was. I said: "*Abu Rayhanah*" He then made a prayer for me and it was shorter than the earlier one. Then he said: *"Hellfire is prohibited from an eye that cried from the fear of Allah. And Hellfire is prohibited from an eye that was awake guarding in the path of Allah."* [173]

Makhool narrates: *"Whoever spends the night guarding in the path of Allah until the morning would have all of his sins fall away."* [174]

---

[171] Bukhari.
[172] Tirmithi.
[173] Ahmad, al Mussanaf, al Nasa'i and al Hakim.
[174] Mussanaf ibn Abu Shaybah.

Sahl bin al Hanthalyah said they were with the Messenger of Allah ﷺ the day of Hunain. We walked that entire day. A knight came to the Messenger of Allah ﷺ and said: "*O Messenger of Allah I went ahead of you until I reached so and so mountain and I found all of Hawazin with their women, camels and sheep assembling at Hunain.*" The Messenger of Allah ﷺ smiled and said: "*Those will be a booty for the Muslims tomorrow insha Allah!"* He then said: "*Who would be our guard tonight?"* Anas bin Marthad al Ghanawi stepped forth and said: *"I would O Messenger of Allah!"* The Messenger of Allah said: *"Then ride."* So he mounted his horse and came to the Messenger of Allah ﷺ. The Messenger of Allah said: "*Face this valley until you reach the top of it and don't let us be ambushed from your direction."* When we prayed our morning prayers the Messenger of Allah said: "*Did you see your knight?"* They said we didn't. The Messenger of Allah ﷺ kept on looking towards the valley in his Salah. When he finished his prayers he said: *"Rejoice! Here comes your knight!"* We continued looking through the trees in the valley until the knight appeared and he came and stood in front of the Messenger of Allah ﷺ. He said: *"I went until I reached the top of the valley, where the Messenger of Allah told me to be, until the morning and I didn't spot anyone."* The Messenger of Allah ﷺ said: *"Did you leave your post?"* He said: *"No, except to pray or respond to the call of nature."* The Messenger of Allah ﷺ said: "*You've guaranteed yourself Paradise and there is no harm on you even you don't do any good after this day!"* [175]

Ibn Umar narrated: The Messenger of Allah ﷺ said: *"Shouldn't I tell you about a night that is better than the night of al Qadr (the Night of Power)? A guard who is guarding in a land of fear (danger) not knowing whether he would return to his family or not."* [176]

[175] Abu Dawud, Musnad Abu Uwanah and al Hakim.
[176] Al Mussanaf, al Sunnan al Kubra by al Bayhaqi and al Hakim.

CHAPTER 5

THE RULES AND VIRTUES OF TARGET SHOOTING

"And prepare against them whatever you are able of power." [177]

Uqbah bin Aamir narrated: I heard the Messenger of Allah ﷺ on the pulpit say: **"And prepare against them whatever you are able of power"** *and power is the ability to shoot, power is the ability to shoot, power is the ability to shoot."* [178]

Khalid bin Zaid said: I used to be good at archery and Uqbah would go out target shooting with me. One day I was reluctant to go out so he told me: *"O Khalid, let me tell you what I heard the Messenger of Allah say.* He ﷺ said: *"Allah admits three people into Paradise because of one arrow. The one who makes it, doing so with the intention of good, the one who shoots it and the one who hands it over to the archer. So go out and train in archery and in horseback riding. And I prefer you train in archery. Entertainment is appropriate in only three forms: Training your horse, playing with your wife, and archery. And whoever learns archery and then abandons it has rejected a blessing from Allah."* [179]

Salamah bin al Akwa said: 'The Messenger of Allah ﷺ passed next to boys playing a game of archery. He said: *"Shoot children of Ismael, your father was great archer. Shoot and I will join so and so"* and he joined one of the teams. The Messenger of Allah then said: *"Why did you stop?"* They said: *"How can we do so when you are with them?"* He said: *"Go ahead and shoot, I am with all of you!"* [180]

Uqbah said: I heard the Messenger of Allah ﷺ say: *"You will conquer many lands and you will be safe and secure. If that happens don't fail to play with your arrows!"* [181]

Ata bin Rabah said: I saw Jabir bin Abdullah and Jabir bin Umair al Ansari target shooting while one of them got bored and sat down. The other told him: I heard the Messenger of Allah ﷺ say: *"Everything that is not remembrance of Allah is in vain except four things:* "*Your walking between your targets, training your horse, playing with your wife, and swimming practice."* [182]

The scholars have stated that it is recommended to target shoot between two targets on opposite sides. So you stand next to one and shoot at the other and then walk towards the other one, pick up the arrows and then shoot at the first one.

---

[177] Surah al Anfal 60.
[178] Muslim.
[179] al Mussanaf, Musnad Abi Awnah, Abu Dawud and al Hakim.
[180] Bukhari.
[181] Muslim.
[182] Nasa'i and Tabarani.

The author of al Mughni stated that it is Sunnah to shoot at two opposite facing targets since this was how the *Sahabah* used to practice. It is narrated that the Messenger of Allah ﷺ said: *"Between the two targets is a garden of Paradise."*

Abu Uthman al Nahdi said: We received a letter from Umar when we were with Utbah bin Farqad in Azerbaijan. He said: *"…Wear the dress of your father Ismael and beware of luxury and the clothes of the non Muslims. Spend time under the sun since it is the bath of the Arabs. Be rough, be coarse, and be prepared. Sometimes walk barefoot, and jump over horsebacks rather than climb them. Shoot targets and walk between them."* [183]

Amr bin Absah said: We were laying siege to al Taif and I heard the Messenger of Allah ﷺ say: *"Whoever shoots an arrow in the sake of Allah will be rewarded like one who has freed a slave."* Amr said I shot 16 arrows on that day.[184]

Kaab bin Murrah said: I heard the Messenger of Allah ﷺ say: *"Whoever reaches with his arrow a target among the enemy, Allah will raise him one level in Paradise."* Abdullah bin al Naham said: *"And what is a level like?"* The Messenger of Allah said: *"Don't think that a level is like the doorstep of your mothers house. The distance between two levels is a hundred years."* [185]

The Messenger of Allah ﷺ said: *"Whoever shoots an arrow, regardless of whether it reaches the enemy or not, would be like the one who frees a Muslim slave, and that would free him from Hellfire."* [186]

The Messenger of Allah ﷺ said *whoever grows a grey hair in Islam, it will be light for him on the Day of Judgment, and whoever shoots an arrow in the cause of Allah, whether he hits or misses will be like the one who frees a slave from the descendents of Ismail."* [187]

The Messenger of Allah ﷺ told his companions: *"Stand up and fight!"* So a man stood up and shot an arrow. The Messenger of Allah said: *"This man is granted Paradise."* [188]

In the past hadith of Amr bin Absah is evidence that shooting one arrow in the path of Allah saves that person from Hellfire and Allah knows best.

Ibrahim al Tamimi narrates from his father that he said: *I have seen Huthaifah in Mada'in running between his two targets with a bare top.* [189]

---

[183] Al Sunnan al Kubra by al Bayhaqi.
[184] Al Nasa'i, al Hakim, Tirmithi and Abu Dawud.
[185] Al Mujtaba.
[186] Al Nasa'i.
[187] Al Tabarani.
[188] Ahmad.
[189] Saeed Mansoor.

Mujahid said: "*I have seen Abdullah bin Umar (ra) running between his two targets and he was saying: how can I achieve it! How can I achieve it!"* [190]

"How can I achieve it" refers to Martyrdom since that was their aspiration - although it could possibly be referring to the targets. This shows you the attention the companions gave to target shooting. They used to celebrate target shooting and they were active in it to the extent that one of them would not even walk between the two targets but would run in order to train themselves. This was their practice and they are the suns and stars of guidance, and the kings of this world and the next. What they did was the best of actions. It is enough that Allah said about them: *"Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating, seeking bounty from Allah and His pleasure. Their mark is on their faces from the traces of prostration."* Therefore the target shooter should leave behind formalities while practicing and should be laid back with their brothers when in practice. The intentions should be for Allah and seeking His reward, and should realize that what they are doing is one of the greatest acts of worship and not merely a form of entertainment or sport. They should thank Allah for giving them health and strength to practice and should praise Allah for making it beloved to them.

It is acceptable to laugh and play with your brothers while practicing, in fact, it is recommended since it makes target shooting dearer to you. Bilal bin Saad said: "I have seen men who would run between their targets and joke with each other, but when night arrives they would be monks." Bilal was one of them. He was one of the great scholars of *al Tabi'een* and one of their worshipers. He was among the ones who would pray a thousand rakahs per night.

Shams al Deen bin al Jawziah stated in his book "Knighthood" that Ibn Taymiyyah said: "It is narrated that some men where target shooting when it was told to the Messenger of Allah ﷺ: *"It is time for prayers"* He ﷺ said: *"They are in prayers."* So he considered that their target shooting is equivalent to praying."

RULES OF BETTING ON RACING AND TARGET SHOOTING

When I've seen that some who practice horseback racing and target shooting are involved in financial dealings that are inappropriate from a *Shariah* standpoint, I decided to write a brief chapter on the rules that govern racing and target shooting. The first of our scholars to write an entire book on the subject is Imam al Shafi'i and that's why people of our madhab are the most elaborate on the topic. Then come the followers of Imam Ahmad since he was a student of Imam al Shafi'i and a follower of his Sunnah in that.

[190] Saeed bin Mansoor.

RACING

It is the consensus of the scholars of the *Ummah* that competitions in horse racing and target shooting are not only allowed but are a sunnah and the one who participates in them would be rewarded as long as the intention is preparation for Jihad.

RULES OF BETTING ON HORSEBACK RACING

1. The race needs to involve an animal that could be used in Jihad such as a horse or a camel as is the consensus of scholars and in mules, donkeys and elephants according to our madhab (Shafi'ee).
2. The existence of a clear starting and ending point. Otherwise the race is invalid.
3. The entire amount of money or at least most of it goes to the winner.
4. If the two racers themselves contribute the money, there needs to be a third person with them. This third person would get all the money if he wins but if they win he gives them nothing. The one who wins among the two would get the money contributed by both.
5. There needs to be a feasibility that any one of the racers could win.[191]
6. The identification and agreement on the specific horses (or camels) participating prior to the race.
7. The identification and agreement on the riders prior to the race.
8. The distance of the race needs to be possible to finish. Abdullah bin Umar (ra) said: The Messenger of Allah ﷺ had the horses trained for racing run from Hafia to Thaniat al Wada. While he had the untrained horses race from Thaniat al Wada to the Masjid of Bani Zuraiq (The training of horses for racing at that time involved, among other things, gradual reduction of their diet for them to become slimmer and more capable of running). Sufyan said the distance between *Hafia* to *Thaniat al Wada* is 5 to 6 miles and the distance between *Thaniat al Wada* to the *Masjid of Bani Zuraiq* is one mile.
9. The agreement on the amount of the betting money.
10. The avoidance of conditions that invalidate the contract.

RULES OF BETTING ON TARGET SHOOTINGS

1. The existence of a third person if both archers contribute the money.
2. The similarity of the equipment used. For examples it is not allowed for one party to use a bow and arrow while the other is using a spear.
3. The target needs not be impossible to strike nor be too easy, but should be possible to strike.
4. All of the following needs to be specified before the competition: The amount of money contributed to the betting, the number of shots to be fired, the distance in which to shoot from, and the order in which the participants would shoot.
5. The specification of the two competitors prior to the competition.

---

[191] Meaning it is not impossible for one of them to win due to a disadvantage, otherwise the race is considered unfair and becomes invalid from a *Shariah* point of view.

6. The starting position needs to be specified and it should be equal for both.

THE WARNING AGAINST WHOEVER LEARNES SHOOTING AND THEN DESERTS IT

Faqeem al Lakhmi told Uqbah bin Amer: *"You are running between these two targets and you are at this old age!"* Uqbah said: *"If it wasn't for some words I heard from the Messenger of Allah I wouldn't have gone through this."* The narrator asked what those words were, he said: *"Whoever learns target shooting and then abandons it is not one of us – or he said, "has committed a sin."* [192] Some of the scholars are of the opinion that learning target shooting and then abandoning it is one of the major sins based on the rule that whenever the Messenger of Allah ﷺ say: *"He is not one of us."* or a statement similar to that, it is referring to a major sin.

THE VIRTUES OF SWORDS

"And let them carry their arms." [193]

"And prepare against them whatever you are able of power." [194]

The Messenger of Allah ﷺ said *"I was sent right before the final hour with the sword until Allah is worshiped with no associates, and my provisions are under the shade of my spear, and humility is the destiny of whoever goes against me, and whoever imitates a people is one of them."* [195]

Ibn al Qayyim (writes that) Imam Ahmad stated that training with your spear in places where Jihad is needed is greater in reward than voluntary Salah.

Abdullah bin Abi Awfa narrated that the Messenger of Allah ﷺ was waiting for an enemy to attack but when the sun was setting he said: *"Don't desire meeting the enemy but when you do be firm, and realize that Paradise is beneath the shadow of swords."* [196]

Abu Bakr bin Abi Musa said I heard my father say: *"Paradise is beneath the shadow of swords."* A man dressed in poor clothes stood up and said: *"O Abu Musa! Did you hear that from the Messenger of Allah?"* He said *"yes"* The man went back to his companions and gave them his salaams, then he drew out his sword, broke his sheath and went on to fight until he was killed." [197]

---

[192] Muslim.
[193] Surah al Nisaa 102.
[194] al Anfal 60.
[195] Ahmad.
[196] Bukhari and Muslim.
[197] Muslim.

CHAPTER 6

THE VIRTUE OF INJURY IN THE SAKE OF ALLAH

The Messenger of Allah ﷺ said: *"Anyone who is injured in the path of Allah – and Allah knows who is injured in His sake – will come on the Day of Judgment with his injury bleeding. The colour is that of blood and the smell is that of musk!"* [198]

Ibn Daqeeq al Eid: *'The presentation of injury on the Day of Judgment indicates two things: 1. The injury is a witness for the person. 2. It is a badge of honour for the person in front of all creation.'*

Ayisha (ra) said whenever Abu Bakr (ra) would remember the day of Uhud he would say: "*That is a day that belongs to Talhah (bin Ubaidillah). I was the first to go back to the Messenger of Allah but I found a man fighting with him and I said to myself: "Be Talhah"* Until he said: "*Talhah had around seventy injuries in his body and his hand was cut off*" [199]

Urwah bin al Zubair said: "*Al Zubair had three scars from sword wounds. One was on his shoulder. It was so large I would stick my fingers in it. Two of them were from Badr and one in the battle of Yarmuk*" Anas bin Malik (ra) said: '*Abu al Dujanah threw himself behind the walls in Yamamah and his leg broke. He kept on fighting with a broken leg until he was killed.*' [200]

Muadh bin Amr bin al Jamooh said: '*I made Abu Jahl my target on the day of Badr. When I found him, I charged at him and hit him with my sword and cut his leg in two. Then his son Ikrimah hit me on my shoulder until he cut off my arm. It only remained hanging to my body by the skin of my side. But because fighting distracted me I remained dragging it behind me for most of the day. Dragging my arm behind me annoyed me so I placed my foot over it and pulled it off.'*

During the battle of Yamamah the first one to leave the battleground was Abu Aqeel (one of the Ansar). An arrow that hit him between his shoulder and his heart injured him. He was then carried to the camp. When the battle was turning against the Muslims he heard Ma'an bin Adi calling the Ansar to charge the enemy. Abdullah bin Umar said: Abu Aqeel stood up, so I asked him *"What do you want to do?"* He replied: *"They are calling my name,"* I said: *"They are not calling upon the injured!"* He replied: "*They are calling upon the Ansar and I am one of them and I will respond to the call even if I have to crawl."* He then put on his sword and went into the battlefield and fought until his left arm was cut off from the shoulder. I said: *"Abu Aqeel."* He responded with a weak tongue: *"Yes, who won?"* I said: *"Rejoice, the enemy of Allah was killed."* He raised his finger upwards and praised Allah, and then he died. I told my father Umar about that. He said: *"May Allah have mercy on him. He persisted in search of martyrdom until he got it."* [201]

---

[198] Bukhari and Muslim.
[199] Ibn Mubarak, al Hakim, Abu Naeem in al Hilyah and al Bazzaar.
[200] Alaam al Nubala.
[201] al Waqidi.

Salim the servant of Abu Huthaifah (ra) was told that if he feared he wouldn't be capable to carry the banner during the battle it could be transferred to someone else. He responded: *"I am the worst carrier (knows Quran by heart) of Quran if that happened!"* His right hand was chopped, and then he carried the banner with his left hand. His left hand was latter cut so he embraced the banner with what was left of his both arms reciting: **"Muhammad is not but a messenger, other messengers have passed on before him. So if he were to die or be killed, would you turn back on your heels? And who turns back on his heels will never harm Allah at all, but Allah will reward the grateful"** [202] and **"And how many a prophet fought and with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allah, nor did they weaken or submit. And Allah loves the steadfast"**[203] When he was about to die he asked his companions: "*What happened to Abu Huthaifah*?" They said: "*He was killed.*" He then asked them about another person. They responded that he also was killed. He said: *"Then bury me between the two of them."* [204]

Zaid bin Thabit said: "On the day of Uhud the Messenger of Allah ﷺ sent me to look for Saad bin al Rabee and if I find him to deliver the salaams of the Messenger of Allah ﷺ to him. I found him among the bodies of the dead pronouncing his last moments with around seventy injuries in his body. I told him: *"The Messenger of Allah delivers his salaams to you."* He said: *"salaams to the Messenger of Allah and salaams to you. Tell the Messenger of Allah that I am now smelling the scent of Paradise, and tell my people the Ansar that you have no excuse if the Messenger of Allah is harmed while there is still an eye blinking among you.*" After that he died." [205]

Saad narrated that he passed by a man on the day of the Battle of the Bridge with his arms and legs cut off while he was crawling and reciting: **"And whoever obeys Allah and the Messenger – those will be with the ones upon whom Allah has bestowed favour of the prophets and the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions"**[206] Someone asked him who are you? He replied: "*I am one of the Ansar.*" [207]

Abu al Hassan al Muradi narrated that Ali bin Bakar said: *"I've seen a Muslim in a battle against the Romans with his intestines spilled in front of him over his saddle. He stuck them back to his stomach and tied his turban around it. He carried on fighting and ended up killed over ten Roman soldiers before falling dead!"*

---

[202] Surah aal Imran 144.
[203] Surah aal Imran 146.
[204] Ibn al Mubarak.
[205] Al Bayhaqi in al Dala'el and al Hakim .
[206] Surah al Nisa 69.
[207] Ibn al Mubarak.

CHAPTER 7

THE VIRTUES OF KILLING A NON-BELIEVER FOR THE SAKE OF ALLAH

"…So when you meet those who disbelieve [in battle], strike [their] necks…" [208]

The Messenger of Allah ﷺ said: *"The nonbeliever and the one who kills him will never be joined together in Hellfire"* [209]

Anas bin Malik (ra) heard his brother al Baraa (ra) humming poetry so he told him: *"O my brother you are humming poetry? What if this is the last thing you speak?"* Al Baraa said: *"No! A man like me won't die on his bed. I've killed ninety nine of the nonbelievers and hypocrites!"* [210] Umar (ra) wrote to his military generals to never allow al Baraa (ra) to hold any position of leadership in the Muslim armies. Umar (ra) said, *'he is too hazardous for the Muslims!'* [211]

During the battle against the forces of Musaylamah the liar, he (al Baraa) sat on a shield and asked the Muslims to carry the shield on their spears and throw him over the walls of the enemy in order to open the gates! He did open the gates but after he received over 80 injuries.[212] The Messenger of Allah ﷺ said: *"There might be a man with dishevelled hair, dusty clothes, whom no one gives attention to, but if he makes an oath Allah will fulfil for him. One of them is al Baraa bin Malik."* [213]

On the day of the Battle of Tastur, the Muslims asked al Baraa (ra) to make an oath to give them victory. Al Baraa said: *"O Allah! I make an oath that you hand us over their shoulders (give us victory) and to make me follow your prophet (to die)"* He charged the enemy and the Muslims followed him. The Persians lost, and al Baraa was martyred. Allah fulfiled his oath. Anas (ra) narrated: When Abu Musa was appointed governor over al Basra he told al Baraa (ra) to choose any position of leadership in his government and he will be appointed to it. Al Baraa (ra) said: *"I don't want any. Rather I want you to hand me over my bow, horse, spear, sword and shield and then sent me to Jihad. He sent him in an army. Al Baraa was the first to die."* [214]

Anas (ra) narrated: The Messenger of Allah ﷺ said on the day of the Battle of Hunain: *"Whoever kills a nonbeliever can loot him." Abu Talhah killed on that day twenty of the nonbelievers and he looted them all."* [215]

---

[208] Surah Muhammad 4.
[209] Muslim.
[210] Mussanaf ibn Abu Shaybah.
[211] Al Hakim.
[212] al Isabah.
[213] Tirmithi and al Hakim.
[214] Ibn Abu Shaybah.
[215] Abu Dawud and al Hakim.

CHAPTER 8

THE VIRTUE OF AN INDIVIDUAL OR A SMALL GROUP IMMERSING THEMSELVES WITHIN A LARGE ARMY OF NONBELIEVERS IN SEARCH OF MARTYRDOM AND CAUSING DAMAGE TO THE ENEMY

"But those who were certain that they would meet Allah said: How many a small company has overcome a large company by permission of Allah. And Allah is with the patient." [216]

" And of the people is he who sells himself, seeking means to the approval of Allah. And Allah is Kind to [His] servants." [217]

Mudrik bin Awf said: "I was with Umar (ra) when he received a messenger from al Numan bin Maqran. Umar (ra) asked him about the condition of the soldiers. The messenger kept on mentioning to Umar (ra) some of the well known people who died and then he said, "*and others died whom I don't know.*" Umar (ra) said, *"But Allah knows them."* The messenger said, *"and men who sold themselves to Allah.*" Mudrak said, *"Among those is my uncle, people claim he killed himself (by throwing himself into the enemy's army)"* Umar said: *"Whoever claims that is a liar. He is of those who sold this world for the next.*" [218]

A battalion of nonbelievers came from the east and was met by a man from the Ansar. He charged against them alone and penetrated their ranks until he came out from the other side of the battalion. Then he charged them from the back and broke their ranks until he came out from the front. He repeated that two or three times. Saad bin Hisham mentioned that to Abu Hurairah (ra). Abu Hurairah recited: **"And of the people is he who sells himself, seeking means to the approval of Allah. And Allah is Kind to [His] servants."** [219]

Asslam Abi Imran said: We were in an army heading from Madina towards Constantinople. The head of the army was Abdul Rahman bin Khalid bin al Waleed. The Romans had their backs facing the gates of the city. One among us rushed alone towards them. Some people said: *"There is no God but Allah, he is throwing himself into destruction!"* Abu Ayub al Ansari (a companion) said: "*This verse was revealed speaking about us the Ansar. When Allah gave His Messenger victory and Islam prevailed, we said let's go back to our businesses and take care of it. Allah then revealed the verse* **"And spend in the way of Allah and do not throw yourselves with your own hands into destruction. And do good; Indeed, Allah loves the doers of good."** *So throwing ourselves into destruction meant*

---

[216] Surah al Baqarah 249.
[217] Al Baqarah 207.
[218] al Mussanaf.
[219] Surah Al Baqarah 207 – Narration from Al Mussanaf.

going back to our farms and businesses and leaving Jihad." Abu Ayub remained in Jihad until he was buried in Constantinople." [220]

Mujahid said: 'The Messenger of Allah ﷺ sent only two men: Abdullah bin Masood and Khabab as an army, and he sent Dihyah as an army alone.' [221]

Al Shafi'i said: 'One of al Ansar was late behind when the killing of the Sahabah next to the well of Ma'unah took place. By the time he arrived vultures were already devouring his companions. He told Amr bin Umayah: *"I am going to go alone and face the enemy so they can kill me. I don't want to be left behind when our companions were killed.*" He did and he was killed. When Amr bin Umayah (the only survivor of the incident) told the Messenger of Allah ﷺ about what happened, the Messenger of Allah ﷺ said good words about the man and then he told Amr bin Umayah: *"And why didn't you go ahead with him?"* [222]

Yazeed bin Abi Ubayd said: "I asked Salamah bin al Akwa: "*What was your pledge to the Messenger of Allah on the day of Hudaybiah?"* He said: *"We pledged to die."* [223]

The Messenger of Allah ﷺ said: *"A time will come when the best among mankind would be a man holding on to the bridle his horse in the sake of Allah, whenever he hears a call to battle he mounts his horse and searches for death."*[224]

Ibn Masood narrated: The Messenger of Allah ﷺ said: *"Allah is amazed with two men. One of them is a man who woke up from his comfortable bed to pray, eager to receive the reward from Allah and fearing His punishment. The second man is one who went to fight in the path of Allah but his company turned their backs in the battlefield. He realized the punishment of turning one's back in battle and the reward of being steadfast so he went back to fight in order to have his blood spilled. Allah would say: Look at this servant of mine. He went back to fight eager for what I will reward him and fearing My punishment until his blood was spilled.*" [225]

If there weren't any hadith on the virtue of immersing one's self in the enemy's army this (following) hadith would have been sufficient.

Salamah bin al Akwa narrates: 'then we moved returning to Medina, and halted at a place where there was a mountain between us and Banu Lihyan, who were polytheists. The Messenger of Allah ﷺ asked God's forgiveness for one who ascended the mountain at night to act as a scout for the Messenger of Allah ﷺ and his Companions. I ascended (that mountain) twice or thrice that night. (At last) we reached Medina. The

---

[220] Abu Dawud, Tirmithi and al Hakim.
[221] Al Sunan al Kubra.
[222] Al Sunan al Kubra.
[223] Bukhari and Muslim.
[224] Abu Uwanah.
[225] Ahmad, al Mussanaf and Tabarani.

Messenger of Allah ﷺ sent his camels with his slave, Rabah, and I was with him. I (also) went to the pasture with the horse of Talhah along with the camels. When the day dawned, Abd al-Rahman al-Fazari made a raid and drove away all the camels of the Messenger of Allah ﷺ, and killed the man who looked after them. I said: '*Rabah, ride this horse, take it to Talhah bin 'Ubaidillah and inform the Messenger of Allah ﷺ that the polytheists have made away with his camels.'* Then I stood upon a hillock and turning my face to Medina, shouted thrice: '*Come to our help.'* Then I set out in pursuit of the raiders, shooting at them with arrows and chanting poetry: *'I am the son of al-Akw - And today is the day of defeat for the mean.'* I would overtake a man from them, shoot at him an arrow that would reach his shoulder. And I would say: *'Take it,'* chanting at the same time the verse: *'And I am the son of al-Akwa - And today is the day of defeat for the mean.'*

By God, I continued shooting at them and hamstringing their animals. Whenever a horseman turned upon me, I would come to a tree and (hide myself) sitting at its base. Then I would shoot at him and hamstring his horse. (At last) they entered a narrow mountain gorge. I ascended that mountain and held them at bay throwing stones at them. I continued to chase them in this way until I got all the camels of the Messenger of Allah ﷺ released and no camel was left with them. They left me; then I followed them shooting at them (continually) until they dropped more than thirty mantles and thirty lances, lightening their burden. On everything they dropped, I put a mark with the help of (a piece of) stone so that the Messenger of Allah ﷺ and his Companions might recognize them (that it was booty left by the enemy). (They went on) until they came to a narrow valley when so and so, son of Badr al-Fazari joined them. They (now) sat down to take their breakfast and I sat on the top of a tapering rock. Al-Fazari said: '*Who is that fellow I am seeing?'* They said: *'This fellow has harassed us. By God, he has not left us since dusk and has been (continually) shooting at us until he has snatched everything from our hands.* He said: '*Four of you should make a dash at him (and kill him).'*

(Accordingly), four of them ascended the mountain coming towards me. When it became possible for me to talk to them, I said: '*Do you recognize me?'* They said: *'No, who are you?'* I said: '*I am Salama, son of al-Akwa. By the Being Who has honoured the countenance of Muhammad ﷺ I can kill any of you I like but none of you will be able to kill me.* One of them said: *'I think (he is right).'* So they returned. I did not move from my place until I saw the horsemen of the Messenger of Allah ﷺ who came riding through the trees. Lo! The foremost among them was Akhram al-Asadi. Behind him was Abu Qatadah al-Ansari and behind him was al-Miqdad bin al-Aswad al-Kindi. I caught hold of the rein of Akhram's horse (seeing this), they (the raiders) fled. I said (to Akhram): '*Akhram, guard yourself against them until Allah's Messenger and his Companions join you*.' He said: '*Salama, if you believe in Allah and the Day of Judgment and (if) you know that Paradise is a reality and Hell is a reality, you should not stand between me and martyrdom.'* So I let him go. Akhram and Abd al-Rahman (Fazari) met in combat. Akhram hamstrung Abd al-Rahman's horse and the latter struck him with his lance and killed him. Abd al-Rahman turned about riding Akhram's horse. Abu Qatadah, a horseman of the Messenger of Allah ﷺ met 'Abd al-

Rahman (in combat), smote him with his lance and killed him. By the Being Who honoured the countenance of Muhammad ﷺ, I followed them running on my feet (so fast) that I couldn't see behind me the Companions of Muhammad ﷺ, nor any dust raised by their horses. (I followed them) until before sunset they reached a valley which had a spring of water, which was called Dhu Qarad, so that they could have a drink, for they were thirsty. They saw me running towards them. I turned them out of the valley before they could drink a drop of its water. They left the valley and ran down a slope. I ran (behind them), overtook a man from them, shot him with an arrow through the shoulder blade and said: '*Take this. I am the son of al-Akwa', and today is the day of annihilation for the people who are mean.'* The fellow (who was wounded) said: '*May his mother weep over him! Are you the Akwa' who has been chasing us since morning?'* I said: '*Yes, O enemy of thyself, the same Akwa'*. They left two horses dead tired on the hillock and I came dragging them along to the Messenger of Allah ﷺ.

I met 'Amir who had with him a container having milk diluted with water and a container having water. I performed ablution with the water and drank the milk. Then I came to the Messenger of Allah ﷺ while he was at (the spring of) water from which I had driven them away. The Messenger of Allah ﷺ had captured those camels and everything else I had captured and all the lances and mantles I had snatched from the polytheists and Bilal had slaughtered a she-camel from the camels I had seized from the people, and was roasting its liver and hump for the Messenger of Allah ﷺ. I said: '*Messenger of Allah, let me select from our people one hundred men and I will follow the marauders and I will finish them all so that nobody is left to convey the news (of their destruction to their people).* (At these words of mine), the Messenger of Allah ﷺ laughed so much that his molar teeth could be seen in the light of the fire, and he said: '*Salama, do you think you can do this?'* I said: '*Yes, by the Being Who has honoured you*.'

He ﷺ said: '*Now they have reached the land of Ghatafan where they are being feted.'* (At this time) a man from the Ghatafan came along and said: '*So and so slaughtered a camel for them. When they were exposing its skin, they saw dust (being raised far off)*.' They said: *'They (Akwa' and his companions) have come.'* So they went away fleeing. When it was morning, the Messenger of Allah ﷺ said: '*Our best horseman today is Abu Qatadah and our best footman today is Salama. Then he gave me two shares of the booty - the share meant for the horseman and the share meant for the footman, and combined both of them for me.*" [226]

In the request of Salamah to send with him one hundred of the companions is an evidence of the immense number of the enemy otherwise he wouldn't request such a number.

Al Alaa bin al Hadhrami said: "Bisr bin Arta'ah attacked the land of the Romans. But the rear of his army was constantly attacked and whenever he would prepare a trap for

[226] Ahmad and Muslim.

the attackers his soldiers would be attacked instead. Until he decided to stay behind with a hundred of his soldiers to figure out who was ambushing them. One day he went alone in one of the valleys and found thirty horses tied next to a monastery with the knights inside it. He realized that this was the group who were ambushing his army. He went next to the monastery and tied his horse and went in and closed the door behind him - preventing them from leaving. He then started fighting them single-handedly and by the time they were able to lay their hands on their weapons he had already killed three of them. When Bisr's soldiers discovered his absence they went searching for him and came by the monastery and found his horse. They also heard the noise coming from inside the monastery. They tried getting in but the door was closed so they had to break away some panels from the roof and then descended into the monastery. They found him fighting the knights with a sword in one hand and the other hand was holding some of his intestines that had spilled out.

He then fell down unconscious. His soldiers continued the fight killing some and capturing the rest. The captured asked the soldiers: "*We ask you in the name of God! Who was that man?"* They said: *"He is Bisr bin Arta'ah*," The Roman knights said: *"In the name of God no woman has ever given birth to anyone like him!"* The soldiers then put the dangling intestines back into his stomach since none of them was punctured. They tied his stomach with some of their turbans and they carried him back. Then his stomach was stitched and he was cured." [227]

There is a difference of opinion on whether Bisr was a companion or a Tabi'i. He was one of the most courageous men of this nation.

Al Bara' bin Azib narrates: Allah's Apostle sent 'Abdullah bin 'Atik and 'Abdullah bin 'Utbah with a group of men to Abu Rafi (to kill him). They proceeded till they approached his castle, whereupon 'Abdullah bin Atik said to them, *"Wait (here), and in the meantime I will go and see."* 'Abdullah said later on, "I played a trick in order to enter the castle. By chance, they lost a donkey of theirs and came out carrying a flaming light to search for it. I was afraid that they would recognize me, so I covered my head and legs and pretended to answer the call to nature. The gatekeeper called, '*Whoever wants to come in, should come in before I close the gate.'* So I went in and hid myself in a stall of a donkey near the gate of the castle. They took their supper with Abu Rafi and had a chat till late at night. Then they went back to their homes. When the voices vanished and I no longer detected any movement, I came out. I had seen where the gatekeeper had kept the key of the castle in a hole in the wall. I took it and unlocked the gate of the castle, saying to myself*, 'If these people should notice me, I will run away easily.'* Then I locked all the doors of their houses from outside while they were inside, and ascended to Abu Rafi by a staircase. I saw the house in complete darkness with its light off, and I could not know where the man was. So I called, *'O Abu Rafi!'* He replied, *'Who is it?'* I proceeded towards the voice and hit him. He cried loudly but my blow was futile. Then I came to him, pretending to help him, saying with a different tone of my voice, *'What*

[227] Abu Hajjaj Al Muzi and others.

is wrong with you, O Abu Rafi?' He said, *'Are you not surprised? Woe on your mother! A man has come to me and hit me with a sword!'* So again I aimed at him and hit him, but the blow proved futile again, and on that Abu Rafi cried loudly and his wife got up. I came again and changed my voice as if I were a helper, and found Abu Rafi lying straight on his back, so I drove the sword into his belly and bent on it till I heard the sound of a bone break. Then I came out, filled with astonishment and went to the staircase to descend, but I fell down from it and got my leg dislocated. I bandaged it and went to my companions limping. I said (to them), '*Go and tell Allah's Apostle of this good news, but I will not leave (this place) till I hear the news of his (i.e. Abu Rafi's) death.*' When dawn broke, an announcer of death got over the wall and announced, *'I convey to you the news of Abu Rafi's death.'* I got up and proceeded without feeling any pain till I caught up with my companions before they reached the Prophet to whom I conveyed the good news." [228]

In the battle of Al Qadisiyah the Muslims were a little over seven thousand while the nonbelievers were forty or seventy thousand accompanied by seventy elephants. Al Tartooshi mentions in Siraj al Molook that Amr bin Maadi Yakrib went next to the river and told his people: "*I am going to cross the bridge. If you follow me after a time equivalent to the time it takes to slaughter a camel you would find me with my sword in my hand fighting whoever is in front of me with the enemy surrounding me and I am standing between them. If you come later than that you would find me dead."* And then he crossed the bridge over the river towards the enemy's camp. A while later his people said: "*O sons of Zabid! Are we going to leave our man alone? We might not even catch him alive.*" So they crossed the bridge and found him without his horse while he was holding both back legs of an enemy's horse and the horse failed to move. The fighter on the horse was trying to reach Amr behind him with his sword with no avail. When the fighter saw us attacking he came down from his horse and ran away. Amr then mounted the horse. He then told us: *"You were almost going to miss me."* They asked him: *"Where is your horse?"* He said: *"It was hit by an arrow that killed and I fell off its back."*

Al Tartooshi mentions in Siraj al Molook and al Qurtubi in his history that Tariq bin Ziyad crossed into Andalusia (the Iberian peninsula) with 1700 men. Tathfir was the deputy of Lathriq and he fought with Tariq and his army for three continues days. He sent a message to Lathriq that some people crossed over to us and I don't know whether they belong to this earth or they came from the heavens! We have no capability of fighting them alone so we urge you to come to assist us yourself. Lathriq came with an enforcement of ninety thousand strong. They fought with the Muslims for another three days. Things were tightening on the Muslims so Tariq told them: *"You have no refuge but in your swords. Where are going to go when you are in the middle of your enemy's territory and the sea is behind you? I am going to do something that would bring either victory or death,"* They said: *"What are you going to do?"* He said: *I will attack their leader straight on. If you see me charge then charge with me."* They did that and Lathriq was killed and many of his soldiers and they were defeated.

---

[228] Bukhari.

Only a small number of Muslims were killed. Tariq then sent the head of Lathriq to Musa bin Nusair in Africa and Musa sent it to the *Khalifah* al Walid bin Abdul Malik in Damascus.

Ikrimah the son of Abu Jahl (who was a Muslim then) dismounted his horse in a battle. Khalid bin al Walid told him: "*Don't do that. Your death would be hard on Muslims.*" He replied: "*O Khalid leave me alone! You became a Muslim with the Messenger of Allah while my father and myself were the worst in animosity against him."* He fought on foot until he was killed." [229] Ikrimah was martyred in the battle of Yarmuk.

Malik bin Dinar said: "During the battle of the Zawiyah Abdullah bin Ghalib said: *"I am seeing something I cannot holdback from! Let's go to Paradise!"* He then broke the sheath of his sword and fought until he was killed. When he was buried, his grave would give off the smell of Musk. I went myself to his grave and picked up some of its dirt and smelled musk emanating from it!" [230]

Scholars differed on the issue of an individual throwing himself into the enemy's army alone and we have mentioned earlier sufficient references that clearly show that it is a recommended act and carries a great reward.

Abu Hamid al Ghazali said in the Ihyaa: *"There is no difference in opinion that an individual Muslim can attack the ranks of the nonbelievers and fight them alone, even if he knows that he would be killed. And just as it is allowed for him to fight the nonbelievers until he is killed, it is also allowed to do that in enjoining good and forbidding evil. But if he knows that his action won't harm the enemy, such as a blind or incapacitated man throwing himself into the enemy, that is prohibited. It is allowed for him to commit such an action when he realizes that he won't be killed until he himself kills, or he realizes that his action would weaken the hearts of the nonbelievers by them seeing his courage and thinking that the Muslims have no concern for life and that they love martyrdom in the sake of Allah. That would weaken them."*

Al Rafi'ee and al Nawawi and others have stated that periling your soul in Jihad is allowed. In fact al Nawawi in his commentary on Sahih Muslim mentions that it is the consensus of scholars. Al Qurtubi mentions that in his commentary on the story of the Battle Thi Qird "And this is similar to what has been narrated (in Bukhari) that a man came to the Messenger of Allah ﷺ and said: "*What if I am killed in the path of Allah with sincerity and patience?"* The Messenger of Allah ﷺ said: *"You will be given Paradise" He immersed himself into the enemy's army until he was killed."*

---

[229] Ibn al Mubarak and al Sunan al Kubra.
[230] al Bayhaqi.

CHAPTER 9

ON DUELLING

Duelling is allowed according to the consensus of the scholars. Accepting the invitation to a duel by a nonbeliever is recommended. Asking for a duel is neither recommended nor discouraged according to the Madhab of al Shafi'i. It is appropriate for the experienced and is discouraged for the weak, who doesn't have sufficient confidence in himself. In fact it is said that it is prohibited for such a person to ask for a duel. It is *Sunnah* to get the permission of the *Amir* (commander) but it is still allowed without his knowledge.

Imam Malik was asked about the ones who stand out in front of the army and ask for a duel. He said: '*It depends on his intentions. If he is doing it for the sake of Allah, I do not see a problem with that. Since that was the tradition of the ones before us.*'

Imam al Shafi'i said: '*I don't see a problem with duels. Know that duels during wars, and accepting the invitation to it, is the way of the heroes, it is the badge of honour for the brave men, and it has been their pride during Islam and before.*'

Amr bin Abdwod (one of the greatest fighters of Quraish) during the battle of the trench came out asking for a duel. Ali (ra), veiled in iron armoury, stood up and said: *"I would"* The Messenger of Allah ﷺ refused to allow him and said: *"It is Amr! Sit down!"* Amr called again saying: *"Isn't there a man among you! Where is the Paradise that you claim whoever dies among you will enter it? Isn't there a man among you to stand up and face me?"* Ali stood again and said: *"I would."* The Messenger of Allah ﷺ said: *"It is Amr! Sit down!"* Amr called again, this time reciting lines of poetry challenging the Muslims. Ali stood for the third time and said: *"I would."* The Messenger of Allah ﷺ said: *"It is Amr"* Ali responded: *"And what if it is Amr!"* The Messenger of Allah ﷺ allowed him this time.

Ali walked up to Amr reciting to him lines of poetry. Amr told him: *"Who are you?"* He said: *"Ali the son of Abu Talib."* Amr said: *"Have someone of your seniors step forward instead. I wouldn't want to spill your blood my son!"* Ali said: *"But I would be happy to spill yours!"* Amr was furious. He walked towards Ali and pulled out his sword violently from its sheath as if it was a blaze of fire. He struck Ali angrily but Ali protected himself with his shield. The strike was so strong it passed through the shield and injured Ali in the head. However, Ali surprised Amr with a swift strike on his shoulder that threw Amr down in a cloud of dust that erupted from their fight. The Messenger of Allah ﷺ then heard the thunderous *takbir* of the Muslims. Ali has killed Amr bin Abdwod.[231]

While Khalid was laying siege to a town, one of their fighters came out of the gates with a sword in his right hand and a shield in his left and he asked for a duel. A Muslim

[231] Ibn Hisham.

volunteered to fight him and killed him. Then the Muslim asked for a duel so they sent out to him their greatest fighter. The Muslim killed him. He asked for a third duel. This time they told him: *"Let the devil fight you!"*

Ali said: "Utbah bin Rabi'ah, his son al Walid and his brother Shaybah came out in Badr asking for duels. Three young men from Al Ansar went to face them. Utbah asked them who they were. When they told him, he said: "*We have no desire in fighting you. Sent out to us our equals from our own people (meaning from Quraish)"* The Messenger of Allah ﷺ said: *"Stand up Hamzah. Stand up Ali. Stand up Ubaydah bin al Harith."* Hamzah faced Utbah and killed him and I faced Shaybah and killed him, while Ubaydah and al Walid both injured each other and fell down. Hamzah and me walked up to Al Walid and finished him off and we carried Ubaydah away.[232]

[232] Abu Dawud.

CHAPTER 10

THE SEVERE PUNISHMENT FOR THE ONE WHO TURNS HIS BACK DURING BATTLE

" O you who have believed, when you meet those who disbelieve advancing [for battle], do not turn to them your backs. And whoever turns his back to them on such a day, unless swerving [as a strategy] for war or joining [another] company, has certainly returned with anger from Allah, and his refuge is Hell – and wretched is the destination." [233]

Know that turning one's back in battle is a major sin with the consensus of scholars and the one who does it deserves the wrath of Allah and his severe punishment.

The Messenger of Allah ﷺ said: *"Stay away from the seven destroyers of your deeds: Associating another deity with Allah, sorcery, murder, usurping the wealth of an orphan, dealing with interest, turning one's back during battle, and accusing the chaste with adultery or fornication."* [234]

If Jihad is a collective duty, it becomes an individual duty when the armies' meet and turning one's back becomes prohibited. The only exceptions are:
1. If the size of the enemy's army is more than twice that of the Muslims.
2. Swerving to take a new position.
3. Retreating to join another company of Muslims
4. Being incapacitated due to illness or having no access to a weapon

"If there are among you twenty steadfast, they will overcome two hundred. And if there are among you one hundred steadfast, they will overcome a thousand of those who have disbelieved because they are a people who do not understand. Now Allah has lightened [the hardship] for you, and He knows that among you is weakness. So if there are from you one hundred steadfast, they will overcome two hundred. And if there are among you a thousand, they will overcome two thousand by the permission of Allah. And Allah is with the steadfast." [235]

Ibn Al Mubarak narrated that Ibn Abbas said: *"If one man runs away from three, he hasn't turned his back in battle. If he runs from two then he has turned his back in battle."*

Al Qurtubi writes in his *Tafseer*, "*As long as the enemy is more than twice the number of Muslims they can retreat but being steadfast and fighting is better. In the battle of Mutah the Muslims with only 3000 faced the Roman army of 200,000 Roman soldiers and 100,000 Arab soldiers. It is also mentioned that when Tariq was opening al Andalusia he had only 1700 soldiers while his enemy was 70,000 strong."*

---

[233] Surah al Anfal 15-16.
[234] Bukhari and Muslim.
[235] Al Anfal 65-66.

Imam Malik was asked about a Muslim facing ten enemy soldiers, should he fight them or retreat? He said: '*Both options are allowed for him*.'

The Messenger of Allah ﷺ said: *"An army of twelve thousand would never be defeated due to fewness."* [236]

Most of the scholars consider this hadith to be an exception from the rule set by the verse that as long as the enemy is more than twice your number you can retreat.

[236] Abu Dawud, al Sunan al Kubra, Tirmithi, Darimi and al Hakim.

CHAPTER 11

THE INTENTIONS IN JIHAD

Anas (ra) narrated: "The Messenger of Allah ﷺ said when we returned from the Battle of Tabook and were across from Madina: *"Every step you took, and every valley you crossed, there are people in Madina who were with you."* The companions asked: *"How would they share in the rewards while they were in Madinah?"* The Messenger of Allah ﷺ said: *"They are the ones who wanted to join you but were unable to."* [237]

Abu Musa al Ash'ari (ra) said a Bedouin asked the Messenger of Allah ﷺ about the man who fights for booties and the man who fights to be remembered, so who is in the sake of Allah? The Messenger of Allah ﷺ said: *"The one who fights to make the word of Allah far above is the one fighting for the sake of Allah."* [238]

Abu Hurairah (ra) narrated that a man came to the Messenger of Allah ﷺ and said: *"A man wants to go for Jihad and he also wants a worldly benefit,"* The Messenger of Allah ﷺ said: *"There is no reward for him."* When the people heard that it worried them. They told the man go back to the Messenger of Allah ﷺ and ask him again, maybe you didn't understand him last time. He went and asked him again. The Messenger of Allah ﷺ said: *"There is no reward for him,"* They told him to go for a third time. But the Messenger of Allah ﷺ made the same response.[239]

Abu Ya'la bin Muniyah said: "when the Messenger of Allah ﷺ allowed fighting I was already an old man incapable of fighting. Also I didn't have a servant to go in my place. So I hired someone to replace me and as a payback he gets his share of the booty. He said: *"I don't know how much my share of the booty would be so why don't you specify a certain amount of money for me?"* I told him: *"I can give you three dinars"* When it was time to pay him I told the Messenger of Allah ﷺ about it. He said: *"I do not see for him any reward in this world or the Hereafter for his fighting except those 3 dinars you promised him."* [240]

Abu Hurairah (ra) narrated that Amr bin Aqyash had lend money with interest and he didn't want to become a Muslim until he collects it. On the day of the battle of Uhud he asked: "*Where are my cousins?"* They said: *"At Uhud"* He asked: *"Where is so and so?"* They replied: "*At Uhud*" He asked about someone else and he was told they are at Uhud. He went ahead and put on his armour and went to Uhud. When the Muslims

---

[237] Bukhari, Abu Dawud and Ibn Majah.
[238] Bukhari and Muslim.
[239] Abu Dawud, Ibn Hibaan and al Hakim.
[240] Abu Dawud, al Bayhaqi and al Hakim.

saw him they said: *"Stay away from us Amr"* He said: *"I've embraced Islam"* He then fought until he was injured and was carried away to his family. Saad bin Muadh told his sister to ask him whether he fought for the protection of his people or for the sake of Allah and his Messenger? She asked him and he said: *"I fought for the sake of Allah and his Messenger."* He died and entered into Paradise without praying even one prayer." [241]

Abu Hurairah (ra) narrated: I heard the Messenger of Allah ﷺ say: "The first whom Allah will judge on the Day of Judgment is a martyr. Allah will show him His blessings on him and would then ask him how did you use these blessings? The martyr would say: "*I fought for you until I was killed.*" Allah would say: "*You are lying. You fought in order to be recognized as a fighter and you got that" Then Allah would order that he be carried to Hellfire.*" [242]

Ibn Masood (ra) said: *"When the armies meet, the angels descend to write down the men according to their state: They write that this person is fighting for money, this person is fighting for power, this person is fighting for recognition, and this person is fighting for the sake of Allah. The ones who fought for the sake of Allah are the ones who will have Paradise."*

THE DIFFERENT INTENTIONS IN JIHAD

Having a pure intention in Jihad is important since Allah doesn't accept the Jihad of a Mujahid unless he is fighting with the right intention. There are different intentions of the Mujahideen:

1. The Pleasure of Allah: There are Mujahideen who intend with their Jihad the pleasure of Allah. They do Jihad because they believe Allah deserves to be served through this ritual. They do it for no reason other than gaining the approval of Allah. The ones with such an intention are few.

2. Love for Islam: Some Mujahideen participate in Jihad because of their love and vigilant care for Islam. They want Islam to be victorious and they want disbelieve to be defeated. There is no doubt in the validity of these two intentions. An evidence that a Mujahid is basing their Jihad on one of the two intentions is that they wouldn't care in having others know about their Jihad and they will not brag about it. As long as Allah knows about their Jihad that's sufficient for them.

3. Seeking Paradise: Some Mujahideen do Jihad for the sake of entering Paradise and being saved from Hellfire. This is the intention of most of the Mujahideen. They want Paradise and they fear Hellfire. Now some say that this intention is not sufficient to reach the status of martyrdom. But the correct opinion is that this intention is sufficient in reaching the status of martyrdom and there is an abundance of evidence from Quran, Sunnah and the action of the Sahabah to support that. Allah Almighty says: '**Indeed, Allah has purchased from the believers their lives and their properties**

[241] Abu Dawud and al Hakim.
[242] Muslim, Nasa'i and al Hakim.

[in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise on Him in the Torah and the Gospel and the Quran. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment.' [243] and **'O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? You believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know. He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment.'** [244]

The Messenger of Allah ﷺ said: *"Whoever fights in the path of Allah the time it takes to milk a camel is granted Paradise."* [245]

The Messenger of Allah ﷺ said: *"Don't you love that Allah forgives you and admits you into Paradise? Then fight in the path of Allah."* [246]

Anas bin Malik narrated that on the day of the Battle of Badr, the Messenger of Allah ﷺ said: *"Stand up and face Paradise, the width of which is like the heavens and earth"* Umair bin al Hamam said: "*O Messenger of Allah, Paradise the width of which is like the heavens and earth?"* The Messenger of Allah ﷺ said: *"Yes."* Umair was eating from some dates in his hand. He said: *"If I am going to live as long as it takes to finish eating these dates that's a long time!"* and he threw away the dates and rushed to the battlefield and was killed.[247] It appears from the hadith that Umair fought for the sake of Paradise.

Shaddad bin al Haad said that a Bedouin came to the Messenger of Allah ﷺ. He believed in him and followed him. When it was the Battle of the Trench the Messenger of Allah ﷺ was dividing the booties of war between the companions. So he gave him his portion. The Bedouin said: *"What is this?"* They said: *"The Messenger of Allah sent this to you"* So he went to the Messenger of Allah ﷺ and said: *"What is this?"* The Messenger of Allah ﷺ said: *"This is your share of the booties,"* He said: *"That's not why I followed you. But I followed you in order that I be shot at right here - and he pointed to his throat – with an arrow so I can die and enter into Paradise!* The Messenger of Allah ﷺ said: *"If you are truthful with Allah, Allah will be truthful with you."* A little later they went to fight. The Bedouin was carried back to the Messenger of Allah ﷺ with an arrow injury in his throat. The Messenger of Allah ﷺ asked if it was him, they said: "*Yes.*" He said: *"He was truthful with Allah and*

---

[243] Surah Al Tawbah 111.
[244] Al Saff 10-12.
[245] Ibn Hibbaan, al Nasa'i, al Tirmithi, al Darimi, Ahmad and Ibn Majah.
[246] Tirmithi and Ahmad.
[247] Muslim and al Hakim.

Allah was truthful to him." Then the Messenger of Allah ﷺ said: *"O Allah this servant of yours made Hijrah for your sake and then died as a Martyr. I am a witness over that."* [248]

Notice here how the Messenger of Allah ﷺ said: "I am a witness over that." when all what the Bedouin wanted was Paradise. If this was an invalid intention he would have corrected him on the spot when he heard it from him.

4. Self-defence: Some people only fight when fought. They have no intention but defending themselves. The person with such an intention is close to the above three mentioned intentions but is nevertheless lower than them in status. Al Nawawi states that there are three categories of *Shuhadaah* (Martyrs):

- A *Shaheed* in this world and the Hereafter: This is the one who was killed in the path of Allah.
- A *Shaheed* in the Hereafter alone but not this world: This applies to the one who drowns or the one who dies in a plague.
- A *Shaheed* in this world only but not in the Hereafter: This applies to the one who is killed in battle but didn't have the right intentions or stole from the booties.

5. Both Jihad and Booty: There are some who go out with the intention of fighting for the sake of Allah Almighty but they also have the intention of winning booties. The scholars differed in this situation. Some consider this to be an invalid intention and there is no reward for such a Jihad, in fact there is punishment because such a person was fighting for this world. But other scholars consider this intention to be acceptable and this is the opinion of the majority of scholars. This is the correct opinion because it fits the actions of the Sahabah.

Al Qurtubi states that the Messenger of Allah ﷺ went to intercept the caravan of Quraish led by Abu Sufyan. This is evidence that fighting for booty is fine because it is a halal source of income. This refutes the opinion adopted by Imam Malik that this is a fight for this world. There are narrations that state that whoever fights for the word of Allah to prevail is in the path of Allah and not the one who fights for booty. But the meaning of this hadith is that if someone has the intention of fighting *only* for the booty, that is an invalid intention in Jihad.

Another evidence that such an intention is acceptable is where Allah says: **"…Allah has promised you much booty that you will take…"** [249] One cannot imagine that Allah Almighty would promise his servants booty but disallow them to desire it! The action of the Messenger of Allah ﷺ is also evidence. He has sent many raids on the caravans of the nonbelievers. Some other references to show that such an intention is valid:

---

[248] Abdul Razaq and Nasa'i.
[249] Surah Al Fath 20.

Abdullah bin Huthafah said: *"The Messenger of Allah sent us on a raid to win booty…"* [250]

This is clear since the Messenger of Allah ﷺ sent them specifically to win booties. Now taking booty does decrees the reward but it does not invalidate the intention of Jihad. The Messenger of Allah ﷺ said: *"Any army that wins and takes booty has received two thirds of their reward. But if they loose and take no booty they receive their entire reward."* [251]

6. Booty: There are fighters who join Jihad for no purpose other than financial reward of booty. If they were faced with the prospect of fighting without any financial compensation they would not be willing to participate. For these, there is no reward whatsoever and if such a person dies he is not a *Shaheed*.

7. Recognition: There are some who fight for fame and recognition. Such a person is not a Mujahid and if he dies he is not a Shaheed. He would also be one of the first to be thrown in Hellfire according to the hadith. Now if a person has both intentions of fighting for the sake of Allah, and recognition, then he would not be rewarded nor would he be punished.

Al Tirmithi narrates: The Messenger of Allah ﷺ said: *"On the Day of Judgment, when Allah will bring together the first and the last, an announcement would be made: "If someone associates someone else with me in the intention of their deeds, then let them seek their reward from whom they associated, because Allah accepts no associates."*

8. Despair: There are some who fight in order to die and get rid of their painful weakness, debt, poverty, despair, or life of difficulty. When they fight they are not thinking about pleasing Allah or raising high His word. For such a person it is possible to state that he is not considered a *Shaheed* because it wasn't a Jihad done for the sake of Allah. One can also argue that he is a Shaheed because he made sure that he doesn't take away his life except in this manner, i.e. fighting the enemies of Allah. So if he could have faced death by the hands of armed robbers for example or an illness he would not have opted for it. I would be more inclined to adopt this second view: That he is in fact a Shaheed, even though he is nowhere close to the sincere martyrs.

RULINGS ON BEING PAID FOR FIGHTING

Scholars differed on the ruling of taking a payment in exchange of Jihad; some allow it while others prohibit it. The ones who allowed it required that the payment should not be a condition set by the Mujahid to fight. So if the payment is withheld the Mujahid should still be willing to fight. If that's not the case then the intention of the fighter is merely the worldly compensation rather that the sake of Allah Almighty.

---

[250] Abu Dawud and al Bayhaqi in Sunnan.
[251] Muslim.

If a person only takes the payment because of their poverty, and they cannot make Jihad without such a payment, then there is no problem with the intention of such a person. The Messenger of Allah ﷺ said: *"The fighter would get his reward, while the one who financed the fighter would get his reward plus the reward of the fighter."* [252]

SEEKING RECOGNITION IN JIHAD AFTER STARTING IT WITH A SINCERE INTENTION

If a person starts out with a sincere intention but then sought recognition from their Jihad then: All the acts of worship that were done before the change in intention are valid and accepted, while the deeds done after that are lost. If the person started with the right intention but when the armies met he fought only to avoid turning away and being accused of cowardice, then such a person has lost his rewards. Therefore the Mujahid needs to clear his mind and heart from feelings of desire for recognition, arrogance, expecting praise from others or fearing their criticism and should make Jihad against his self to insure that his fighting is for no purpose other than pleasing Allah.

THE RULING ON THE ONE WHO BOASTS ABOUT HIS JIHAD

The Mujahid may have the right intention throughout his Jihad until the battle is over. But after that he might feel the urge to speak about his Jihad to people who didn't attend it in order to have them know that he is a Mujahid. Or he might narrate stories intended to display his courage and skill in fighting. There are references that such an act destroys his reward:

A man came to the Messenger of Allah ﷺ and told him: *"I have been fasting everyday,"* The Messenger of Allah ﷺ said: "*Neither did you fast nor did you break your fast."* [253]

Meaning: by bragging about your fasting you lost the reward of it so it is as if you didn't fast. Therefore a person should not reveal to others his Jihad or in that sense any of his good deeds in order to preserve his rewards. But if there is a benefit in him talking about his Jihad like encouraging others, or strengthening their hearts then that is allowed as long as his intention is the benefit and not to show off. The Messenger of Allah ﷺ said: "*Whoever shows off his deeds, Allah would belittle, and humiliate him.*" [254]

---

[252] Abu Dawud.
[253] Muslim.
[254] Tabarani.

A MUJAHID WHO GOES TO JIHAD AND DIES WITHOUT FIGHTING IS A SHAHEED

"And whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and abundance. And whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him – his reward has already become incumbent upon Allah. And Allah is ever Forgiving and Merciful." [255]

The Messenger of Allah ﷺ said: *"The likeness of the Mujahid is like the one who is praying and fasting without taking a break from praying and fasting until he returns back to his family with booty or reward, or Allah would take his soul away and enter him into Paradise."* [256]

Abu Hurairah (ra) narrated: The Messenger of Allah ﷺ said, *"Who are the martyrs?"* The companions said: "*The ones who are killed in the path of Allah.*" The Messenger of Allah said: *"Then the martyrs in my nation are but a few. But the one who is killed in the path of Allah is a Shaheed, the one who dies in the path of Allah is a Shaheed, the one who falls off his mount in the path of Allah is a Shaheed, the one who drowns in the path of Allah is a Shaheed, the one who dies in a plague in the path of Allah is a Shaheed, the one who dies of an internal illness in the path of Allah is a Shaheed…"* [257]

Saburah bin al Fakah (ra) narrated: I heard the Messenger of Allah ﷺ say, *"Shaytaan has intercepted the son of Adam on his path towards Islam and told him: Are you going to become Muslim and leave your heritage and the religion of your forefathers? But the son of Adam disobeyed him and became a Muslim and was forgiven. Then Shaytaan sat for him on his path to Hijrah and told him: Will you make Hijrah and leave behind your home and land? He disobeyed him and made Hijrah. He than sat for him on his path towards Jihad and told him: Are you going to fight and it is an exhaustion of your self and wealth? You would go to kill and would be killed and then your wife would be taken and your wealth divided. The son of Adam disobeyed him and went on Jihad." The Messenger of Allah then said: "Whoever does that, it is incumbent upon Allah to admit him to Paradise, or if he dies by his animal striking him he would go to Paradise."* [258]

Some scholars consider the status of the one who is killed in the path of Allah and the one who dies in the path of Allah to be equal; they are equal in martyrdom and reward. But the stronger opinion is that they are not. There is a difference between the one who is killed and the one who dies a natural death in the path of Allah. Obviously the one who is killed has a higher status and is preferred in a few ways:

---

[255] Surah Al Nisa 100.
[256] Ibn Hibbaan, Bukhari, Muslim and al Nasa'i.
[257] Ibn Abu Shaybah, Abu Dawud, al Nasa'i and Ibn Majah.
[258] Ahmad.

- Ibn Hibbaan narrates: The Messenger of Allah ﷺ was asked about the best Jihad. He said: "*The best Jihad is the one in which your horse is slain and your blood is spilled"* So the one who is killed has practiced the best Jihad.

- The dead is called dead even if he dies in the path of Allah while the *Shaheed* is not considered to be dead according to the ayah: **"And do not say about those who are killed in the way of Allah, "They are dead". Rather, they are alive, but you perceive not."** [259]

- The killed would have his injuries witness for him on the Day of Judgment. The injuries would gush with blood that smells like musk.

- The killed in the path of Allah would desire to come back to this world again and again to be killed in the path of Allah. That does not happen with the one who dies a natural death in the path of Allah. In Sahih Muslim, the Messenger of Allah ﷺ said: "*There is no soul that dies and faces reward from Allah that would be pleased to go back to this world, even if it would be given the world and everything in it, except for the Shaheed. He wishes to come back to this world in order to be killed again in the path of Allah. That is because of the great reward he sees given to the Shaheed."*

- Being killed in the path of Allah forgives all sins. That is not the case with natural death.

- The one who dies in the path of Allah is prayed on. But for the one killed there is no prayer of Janazah offered. Because prayer is performed to ask Allah to forgive the dead and since the Shaheed already has his sins forgiven why offer a prayer for him?

[259] Surah Al Baqarah 154.

CHAPTER 12

MARTYRDOM

ASKING FOR MARTYRDOM AND GETTING IT

Allah Almighty has made it mandatory on us to ask Him in every prayer to be guided to the straight path, the path of those whom Allah has bestowed His favour on. Allah Almighty says: **"Guide us to the straight path. The path of those upon whom You have bestowed favour."** (in al-Fatihah) And the ones whom Allah has bestowed His favour on are the ones mentioned in this verse: "**And whosoever obeys Allah and the Messenger – those will be with the ones upon whom Allah has bestowed favour of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions."** [260]

The Messenger of Allah ﷺ said: *"Whoever asks Allah for martyrdom earnestly, Allah will elevate him to the level of martyrs even if he dies on his bed."* [261]

Amir bin Saad narrated: A man came to pray while the Prophet ﷺ was praying and he said: *"O Allah I ask you for the best thing you give to your righteous servants."* When the Prophet finished prayer he turned and said: "*Who was the one speaking before?"* The man said: *"Me O Messenger of Allah."* The Messenger of Allah ﷺ said: *"Then your horse would be slain and you would be a martyr."* [262]

The Messenger of Allah ﷺ said, *"Whoever goes out in his cause with no purpose but to fight in His sake and believing in Him and His Messengers, Allah will guarantee for him to either enter him into Paradise or to return him home with rewards or booties. In the name of whom Muhammad's soul is in His hand, whoever is injured in the path of Allah, the injury would come on the Day of Judgment as it was in this world, the colour is that of blood and the smell is that of musk. In the name of whom Muhammad's soul is in His hand, if it wasn't for making things difficult on Muslims I wouldn't have stayed behind any army leaving in the path of Allah. But I am unable to find sustenance for the Muslims who stay behind and they have nothing and it is difficult on them for me to go while leaving them behind. In the name of whom Muhammad's soul is in His hand, I wish I could fight in the cause of Allah and then be killed and then fight and then be killed and then fight and then be killed."* [263]

Jabir narrated that he heard the Prophet ﷺ mention the martyrs of Uhud and then he ﷺ said: *"I wish I have departed with my companions under that mountain."* [264]

---

[260] Surah al Nisa 69.
[261] Muslim, Abu Dawud, Tirmithi, al Nasa'i, Ibn Majah and al Hakim.
[262] Ibn Hibbaan, al Hakim, Abu Ya'la and Bazzaar.
[263] Muslim.
[264] Al Hakim.

Ishaaq bin Saad bin Abi Waqqaas narrated that his father told him that Abdullah bin Jahsh told him before the battle of Uhud: *"Lets go and make dua (supplications)."* So they went aside and Saad went first. He said: *"O Allah if we meet our enemy tomorrow then let me face a tough fighter so I can fight him for Your sake and he can fight me. Then let me defeat him and kill him."* Abdullah then made his prayers: *"O Allah let me face a tough fighter so I can fight him for Your sake and he can fight me. Then let him kill me and after that cut my nose and ears. So when I meet You, You will ask me: "O Abdullah! Why were your nose and ears cut off?" I would reply: "They where cut off for Your sake and for Your Messenger" And then you would say: "Yes, you spoke the truth"*. Ishaaq bin Saad said: My father said: *"O my son, the prayer of Abdullah was better than mine. I found him the end of the day with his nose and ears tied in a string."* [265]

Umar bin al Khattaab (ra) used to say: *"O Allah! I ask you martyrdom in the city of Your Prophet (i.e. Madinah)."* [266]

Al Dhahabi narrated that Amr bin al Aas said: *"I was with my brother Hisham at Yarmuk and we spent our night praying that Allah blesses us with martyrdom. The next day my brother got it but I didn't."*

Anas (ra) narrated: The Messenger of Allah ﷺ said: *"A man from Paradise will be asked by Allah: "O son of Adam, are you satisfied with your dwelling?" He will say: "O my Lord! This is the greatest dwelling!" Allah will say: "Ask whatever you want." He will say: "I ask that You take me back to earth so I can be killed for You ten times." He says that when he sees the great status of martyrdom. Then Allah will ask a man from Hellfire: "O son of Adam, how do you find your dwelling?" He would say: "O my Lord, this is the worst dwelling!" Allah will ask him: "Would you then save yourself from it by paying the equivalent of the whole world filled with gold?" He would say: "Yes!" Allah would tell him: "You are lying. I asked you for less than that and you didn't do it."* [267]

If the people of Paradise would desire martyrdom even though they are already given the greatest blessings, then how couldn't we ask for it, when we are living in the dwelling with sorrow, pain, deception, and evil! And we don't even know whether we are heading for Paradise or Hellfire!

Khalid bin al Waleed (ra) said: *"That I were to marry a beautiful woman whom I love, or that I were given the good news of having a newborn son, is less beloved and dear to my heart then to be in a cold icy night in an army waiting to meet my enemy the next morning. I advise you to go on Jihad."* [268]

These were the words of Khalid before his death.

---

[265] Al Hakim.
[266] Bukhari.
[267] Al Hakim, al Nasa'i and Abu Awnah.
[268] Ibn al Mubarak.

Abdullah bin Umar (ra) said: "My father Umar during the battle of Uhud told his brother Zaid: "*Take my shield.*" Zaid replied: "*I am seeking martyrdom just like you are.*" and he refused to take it. They both ended up leaving it!" [269]

Zaid was the older brother of Umar (ra). He became Muslim before Umar. He was a very tall man. He sought after martyrdom during the battle of Uhud but didn't get it. He lived passed the Messenger of Allah ﷺ and during the battle of al Yamamah he was carrying the banner of the Muslim army. He continued marching forward with it, fighting his way with his sword until he was killed and the banner fell down. It was later picked up by Salim the servant of Abu Huthaifah. When the news of his death reached Umar he was extremely saddened by it. He said: *"My brother became a Muslim before me and then won martyrdom before me,"* He would later say: *"Whenever the wind of the East blows, it would remind me of my brother Zaid."* [270]

Silah bin Aktam told his son: "*O my son, go ahead and fight!"* His son went ahead and was killed. Latter on Silah himself was killed. When Mu'aathah the wife of Silah received the news of the death of both her husband and son she told the woman who came to give their condolences: "*If you are coming to congratulate me then welcome. If you are here to give me condolences then you must leave!"* [271]

Sa'ad bin Ibrahim narrates that during the battle of al Qadisiyah they passed by a man who had both his arms and both his legs cut off during battle, rolling in his blood and he was reciting: **"And whosoever obeys Allah and the Messenger – those will be with the ones upon whom Allah has bestowed favour of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions."**[272] They said: "*Who are you!"* He said: "*A man from al Ansar.*" [273]

THE VIRTUES OF MARTYRDOM

Martyrdom is a great blessing and a noble status that is not given except to the very fortunate. The martyrs are accompanying the Prophets in Paradise: **"And whosoever obeys Allah and the Messenger – those will be with the ones upon whom Allah has bestowed favour of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions."** [274]

---

[269] Abu Naeem in al Hilyah.
[270] Zaid was killed at Yamamah which is east of Madina.
[271] Ibn al Mubarak, al Dhahabi in Seyar Alaam al Nubala, Abu Naeem in Hilyah and Ibn Saad in Tabakat.
[272] Surah al Nisa 69.
[273] Ibn Abi Shaybah.
[274] Surah Al Nisa 69.

The scholars have different views on why the Martyr is called *Shaheed*. [275] Some of which are:

- Because Allah and His angels are witnesses that Paradise is granted for such a person.

- Because their souls witness Paradise. This is the opinion of al Qurtubi

- Because they witnessed on the transaction between them and Allah mentioned in the verse: **"Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Quran. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment."** [276]

- When soul of the martyr leaves his body it witnesses the bounties Allah has prepared for him. Allah has bestowed on the Shaheed many bounties, one of which is the fact that the Shaheed is alive: **"And do not say about those who are killed in the way of Allah, "They are dead". Rather they are alive, but you perceive not."** [277]

Ibn Abbaas narrated: The Messenger of Allah ﷺ said: *"The martyrs are on the banks of a river next to the gates of Paradise in a green dome. They receive their provisions from Paradise in the morning and night."* [278]

Scholars interpreted the essence of the "life" of the martyr. Al Qurtubi mentions the various views on the subject: Al Qurtubi stated that the life of the martyrs is in the literal sense and that their bodies are dead but their souls are not – just like all the believers - but the difference is that the *Shaheed* receives provisions from Paradise while the rest of the believers don't. Mujahid says that the martyrs feed from the fruits of Paradise but they are not actually in it. Others say that the souls of the martyr are inside green birds in Paradise. Al Qurtubi adopts this view because it is supported by sayings of the Prophet. Al Qurtubi continues by saying that the *Shaheed* would receive the reward of fighting one battle every year and he would also share in the rewards of every Jihad until the Day of Judgment!

My view is that the life of the *Shaheed* is different and it depends on the status of the *Shaheed*:

- Some *Shuhadaah* (Martyrs) would have their souls in the insides of birds of Paradise. flying wherever they want in Paradise.

---

[275] *Shaheed* in Arabic means 'witness'.
[276] Surah Al Tawba 111.
[277] Surah Al Baqarah 154.
[278] Ahmad, Ibn Abu Shaybah, Tafseer al Tabari and al Hakim.

- Others would be on the river just outside the gates of Paradise and they would receive their provisions every morning and night from inside Paradise.

- The souls of others would be flying with the angels wherever they want.
- Others would be reclining on thrones in Paradise.

THE EARTH DOES NOT CONSUME THE BODIES OF THE MARTYRS

The body of the Shaheed does not decompose.

Abdul Rahman bin Sasa'ah said: *"I was told that Amr bin al Jamooh and Abdullah bin Amr (both from al Ansar) were martyred during the battle of Uhud and the Messenger of Allah ﷺ placed them in the same grave. During the reign of Mu'awyah a storm flooded the cemetery so their grave was opened in order to change its location. When the grave was opened their bodies were found intact as if they died yesterday. This occurred 46 years after their death!"* [279]

The same incident is also referred to here:

Jabir narrates: Mu'awyah said: "*Whoever has a dead person in this cemetery (the cemetery of the martyrs of Uhud) should remove their remains." Jabir said: "We pulled them out of their graves with tender bodies (as if they were alive). One of the bodies was hit by an ax in the leg and blood dripped from the injury!"* [280]

Ibn Abbaas said: *"I went to the grave of my uncle Hamzah and I retrieved his body and it didn't change."*

It is mentioned that the grave of the young man from the story of the trench was found in during the reign of Umar. The young man had his hand over his head in the place the arrow hit him.[281]

Al Qurtubi stated that the people of Madina narrated that the wall of the grave of the Messenger of Allah ﷺ collapsed during the reign of al Waleed bin AbdulMalik when Umar bin AbdulAziz was the governor of Madina. When the wall collapsed a foot was uncovered and people were terrified thinking that it was the foot of the Messenger of Allah. The grandson of Umar came and he saw the foot and said that it was the foot of his grandfather Umar. Umar died as a *Shaheed.*

If the martyr is considered to be alive then there is no prayer for the dead performed for them. Regarding the washing, Imam Malik, Shafi'i, and Abu Haneefah say that the

[279] Imam Malik.
[280] Ibn al Mubarak and Abdul Razaq.
[281] Tirmithi.

Shaheed shouldn't be washed. In al Bukhari the Messenger of Allah ﷺ ordered that the martyrs of Uhud be buried without any washing and without the prayer of Janazah. The reason the martyrs are not washed is because their blood would witness for them on the Day of Judgment.

Al Hassan and ibn al Musayab say that the *Shaheed* should be washed. But the stronger opinion is that they are not washed.

Also regarding the prayer of Janazah, Imam Malik, Shafi'i and Ahmad state that the prayer is not performed on the Shaheed. But the scholars of Kufah and Basra state otherwise. The stronger opinion is that there is no prayer of Janazah for the Shaheed. All the above stated relates to the one who dies on the battlefield. However, if a fighter is injured in the battlefield but then is rescued to another place and is attended to and then eats and drinks but eventually dies from his injuries, then such a person is washed and receives the prayer of Janazah. This is what the Sahabah did with Umar when he was killed.

THE VIRTUES OF MARTYRS

The martyrs are blessed with many virtues from Allah. Some of which are:

1. Desire to Die Again for the Sake of Allah: No one who enters Paradise wants to leave it, even if they are given the world and everything on it, with the exception of the Shaheed. He wants to leave Paradise, come back to this world, and be killed in the sake of Allah again.

In Sahih Muslim the Messenger of Allah ﷺ says: "*No one who enters Paradise would want to go back to earth but the Shaheed. He wants to go back to earth in order to be killed for the sake of Allah ten times. That is when he sees what Allah has reserved for the martyrs!"* The Messenger of Allah ﷺ himself says: *"In the name of whom Muhammad's soul is in His hand, I wish I could fight in the cause of Allah and then be killed and then fight and then be killed and then fight and then be killed."*

2. Forgiveness of All Sins: The moment the soul of the *Shaheed* leaves his body, it also leaves all his sins behind. In Sahih Muslim: Abu Qatadah (ra) said the Messenger of Allah ﷺ gave them a khutbah and he said in it that Jihad in the path of Allah and *Iman* (faith) are the greatest of all deeds. So a man stood up and said: *"O Messenger of Allah if I am killed in the path of Allah will that forgive my sins?"* The Messenger of Allah said: *"Yes, if you die with steadfastness and sincerity, facing your enemy, and not turning your back to him."* The man asked again. The Messenger of Allah said: *"Yes, if you die with steadfastness and sincerity, facing your enemy, and not turning your back to him and if you are not in debt – Jibreel told me that."*

The Messenger of Allah ﷺ said: *"The Shaheed is forgiven everything except debt."* [282]

Al Qurtubi: "The debt that is intended here is when the Shaheed had the capability of paying it back but didn't or had the option of writing it in his will and he didn't. It would also include money that was borrowed for a wasteful reason and was not returned. But when the Shaheed borrows money due to poverty and dire need and is then incapable of paying it back, this would not withhold the Shaheed from Paradise. In this case the Sultan should pay back his debt. If that didn't happen than Allah himself will pay it back for him. As the Messenger of Allah ﷺ said: "*When you borrow and you sincerely want to pay it back, Allah will pay it back for you. And when you borrow money to waste, Allah will waste it."* [283]

The Messenger of Allah ﷺ said: *"The Shaheed has seven qualities: He would be forgiven with the first drop of his blood…"* [284]

Abdullah bin Amr bin al Aas said: *"When the servant is killed in the cause of Allah, as soon as the first drop of his blood touches the ground, all of his sins are forgiven."*

3. The Angels Provide Shade for the Shaheed With Their Wings: Jabir narrated that his father was presented to the Messenger of Allah ﷺ after his dead body was mutilated. I wanted to uncover his face but some people told me not to. We then heard some women weeping. The Messenger of Allah ﷺ said: "*Why are you weeping? The angels are still providing shade for him until this moment!"* [285]

4. Martyrdom Guarantees Paradise: Allah Almighty says: **"Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise."** [286]

"And those who are killed in the cause of Allah – never will He waste their deeds. He will guide them and amend their condition. And admit them to Paradise." [287]

The Messenger of Allah ﷺ said: *"I've dreamed last night of two men who ascended with me and took me up a tree and we entered a mansion. I've never seen anything more beautiful than it. They said: "This mansion is for the martyrs."* [288]

---

[282] Muslim, al Hakim and Ahmad.
[283] Bukhari.
[284] Ahmad and al Tabarani.
[285] Bukhari and Muslim.
[286] Surah Tawbah 111.
[287] Surah Muhammad 4-6.
[288] Bukhari.

The Messenger of Allah ﷺ said: "*Allah laughs at two men, one of them kills the other and they both enter Paradise!"* They said: *"How can that happen O Messenger of Allah?"* He said: "*One of them kills the other, so the one who is killed goes to Paradise (a martyr) and then the man who killed embraces Islam, goes and fights in the path of Allah and is killed as a Shaheed and goes to Paradise."* [289]

Anas narrated: The mother of Harithah came to the Messenger of Allah ﷺ and asked him: *"O Messenger of Allah, won't you tell me about my son Harithah? If he is in Paradise I would be patient. If he is not I would cry for him."* (Harithah was killed during the battle of Badr by a stray arrow – friendly fire -) The Messenger of Allah ﷺ said: *"Have you lost your mind! It is not one Paradise but many, and your son is in the highest one: al Firdaws!"* [290]

5. There Souls are Inside Green Birds in Paradise: Ibn Abbas narrated: The Messenger of Allah ﷺ said: "*When your brothers were killed at Uhud, Allah had the souls in the insides of green birds flying on the banks of the rivers of Paradise and eating from the fruits thereof. At night these birds spend their evening in lanterns hanging to the throne of Allah. When the martyrs saw the blessings they were in, they said: "Who would convey to our brothers that we are living in Paradise so they will not ignore Jihad and stop fighting."* Allah then revealed: "**And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision. Rejoicing in what Allah has bestowed on them of His bounty, and they receive good tidings about those after them who have not yet joined them- that there will be no fear concerning them, nor will they grieve. They receive good tidings of favour from Allah and bounty and that Allah does not allow the reward of believers to be lost**." [291]

6. They are Not Punished in Their Graves: There is a hadith that states that the one who dies in *Ribaat* would not be tested in their graves. If this occurs to the one who dies in *Ribaat* then what about the one who dies as a *Shaheed*? The interrogation of the grave is meant to test the faith of a person. Now if the *Shaheed* died fighting for the sake of Allah with swords flashing above his head, spears and arrows flying next to him, and seeing heads and limbs being chopped off – whoever sees that and then doesn't retreat but rather fights until they die, giving up their soul for Allah is enough as a test for his faith.

7. The Shaheed is spared from the shock of the blow of the Horn: Saeed bin Jubair was asked who are the ones excluded by Allah Almighty in the following verse, **"And the Horn will be blown, and whoever is in the heavens and whoever is on**

---

[289] Bukhari, Muslim and al Nasa'i.
[290] Bukhari.
[291] Surah Aal Imran 169-171 – Hadith from Muslim and Abu Dawud.

the earth will fall dead except whom Allah wills." [292] He said: '*They are the martyrs. Everyone else dies while they are surrounding the throne of Allah with their swords in their hands.'* [293]

The Messenger of Allah ﷺ asked Jibreel about the ones who are excluded from the shock of the Horn. Jibreel said they are the martyrs.[294]

8. The Shaheed Intercedes for Seventy of his Family Members: Nimran bin Utbah said we went to visit Umm al Dardaa and we were orphans. She said: "Rejoice! I heard my husband Abu al Dardaa say: "The Messenger of Allah said: *"The Shaheed will intercede on behalf of seventy of his relatives"* [295]

9. The Shaheed feels peace on the Day of Judgment: The Messenger of Allah ﷺ said: *"…and he (the Shaheed) feels peace at the time of the greatest fear."* [296]

10. The Blood of the Shaheed doesn't Dry until He sees His Wives in Paradise: Abdullah bin Ubaidillah bin Umair said: '*When the two armies meet, the women of Paradise descend to the lower heaven to watch the battle. If they see a man steadfast they say: "O Allah make him firm" while if he turns his back they turn away from him. If he is killed they come down to him and wipe the dirt from his face.*' [297]

11. The One who Dies as a Shaheed is Better Than the One who Wins and Returns Home Safely: Jabir narrates: The Messenger of Allah ﷺ was asked about the best Jihad. He said: "The best Jihad is the one in which your horse is slain and your blood is spilled." [298]

Amr bin Absah narrates: A man said, *'O Messenger of Allah what is Islam?'* He ﷺ said, "*Islam is the submission of your heart, and that the Muslims are safe from your tongue and your hands*" He said: "*What is the best of Islam?"* The Messenger of Allah ﷺ said, "*Iman (Faith)"* He said, "*What is faith?"* The Messenger of Allah replied, "*To believe in Allah, His angels, His books, His Messengers, and the resurrection after death*" He said, "*What is the best of Iman?"* The Messenger of Allah said, *"Hijrah"* He said, "*What is Hijrah?"* The Messenger of Allah said, *"To leave sins behind"* He said, "*What is the best of Hijrah?"* The Messenger of Allah said, *"Jihad"* He said, "*what is the best of Jihad?"* The Messenger of Allah ﷺ said, *"the one whose horse is killed and his blood is spilled."* [299]

---

[292] Surah al Zumar 68.
[293] Ibn al Mubarak, Bukhari in al Kabeer, Abu Naeem, al Tabari in Tafseer and al Hakim.
[294] Al Hakim.
[295] Abu Dawud, Ibn Habbaan and al Bayhaqi.
[296] Ahmad and al Tabarani.
[297] Abdul Razaq.
[298] Ibn Hibbaan, Ahmad and Ibn Abu Shaybah.
[299] Ahmad, al Tabarani and al Bayhaqi.

These ahadith are a clear refutation of the claim that the one who wins is better than the one who is killed.

Abdullah bin Ubaidillah bin Umair said: Amr bin al Aas was circling the Kaabah when he passed by a circle of men from Quraish sitting down. When they saw him they asked each other who was better: Amr bin al Aas or his brother Hisham? When Amr finished his tawaf he walked up to them and said: "*I heard you say something about me, what was it?"* They said: "*We were wondering who is better you or your brother Hisham.*" Amr bin al Aas said: *"I will tell you about that. I was with my brother Hisham at Yarmuk and we spent our night praying that Allah blesses us with martyrdom. The next day my brother got it but I didn't. So you can then see that he was better than me."* [300]

This is a clear-cut statement from Amr that the one who is killed is better than the one who is not.

12. The Shaheed does Not Feel the Pain of Death except Like a Brief Sting: Abu Hurairah (ra) narrated: The Messenger of Allah ﷺ said: "*The Shaheed feels nothing from the agony of death except like one of you would feel from a sting of an insect.*" [301]

In Majmoo' al Lata'if it mentions that a man said: "*O Allah take my soul without me feeling any pain*" One day while he was walking in a farm he felt tired so he lay down to sleep. Some nonbelievers approached him and cut off his head. One of his friends saw him in a dream and asked him about himself. He said: *"I slept in a farm and when I opened my eyes I was in Paradise!"*

Ibn al Mubarak mentions a similar story about two Muslim prisoners of war. They were threatened by the leader of the nonbelievers to give up their religion. When they refused he threw them in a container that had oil boiling for three consecutive days. Due to the extreme heat of the oil, shortly after they were thrown in it their bones stuck out from the surface. Later on their brother saw them in a dream and asked them about their condition. They said: "*It was only that first dip into the boiling oil and then we went straight to al Firdaws!(the highest level of Paradise)*"

13. The Angels Continuously visit the Martyrs and Deliver their Salaams to Them: Abdullah bin Amr bin al Aas narrated: The Messenger of Allah ﷺ said: *"The first company to enter Paradise are the poor Muhajireen who protected this Ummah from harm. When they hear they obey. One of them might need something from the Sultan but would die without asking for it. On the Day of Judgment Allah will call Paradise and it would come with all its beauty and splendour. Allah will then say:* "*Where are my servants who fought in My cause and were killed or harmed and made Jihad for Me? Let them enter into Paradise without reckoning*" *The angels would then come and prostrate to Allah and say:* "*Our Lord, we glorify You and praise You day and night,*

[300] Ibn al Mubarak.
[301] Tirmithi, al Nasa'i, Ibn Majah, al Bayhaqi, Ahmad and al Darimi.

who are these people whom you preferred over us?" Allah will say: "*These are the ones who fought and were hurt in My cause*" The angels would then visit them from every gate saying: "*Salaam to you for your steadfastness. What a blessed dwelling!*" [302]

14. Allah is Pleased with the Shaheed: Anas (ra) narrated: Some men came to the Messenger of Allah ﷺ and asked him to send them some teachers to teach them Quran and Sunnah. So the Messenger of Allah ﷺ sent them seventy of the scholars of Quran among whom was my uncle Haraam. These men would recite and study Quran during the night, and during the day they would fetch out water and bring it to the Masjid. They would go out logging and when they sold the wood they would buy food for the poor in the Masjid. When the Messenger of Allah ﷺ sent them to go and teach that tribe the tribesmen killed them all before they even reached their destination. After they were killed they said: *"O Allah convey to our Prophet that we have met you and that you are pleased with us and we are pleased with You.*" My uncle was killed by a spear. When he saw the spear go through him he yelled: *"In the name of the Lord of al Kaabah, I have won!"* The Messenger of Allah ﷺ said: *"Your brothers have been assassinated and they have said: "O Allah convey to our Prophet that we have met you and that you are pleased with us and we are pleased with You.*" [303]

15. For Martyrdom to be Accepted no Good Deeds are Required to Precede it: Al Baraa bin Azib narrated: A man covered in iron armour approached the Messenger of Allah ﷺ and said: "*O Messenger of Allah, should I fight or embrace Islam first?"* The Messenger of Allah ﷺ said: *"Embrace Islam and then fight*" He became Muslim and fought and was killed. The Messenger of Allah ﷺ said *"He did very little but was rewarded a lot."* [304]

Abu Musa al Ash'ari narrated: The Prophet ﷺ was in a battle when one of the nonbelievers asked for a duel. A Muslim went up to him but was killed by the nonbeliever. He asked for another challenger. Another Muslim went to him and was also killed. Then the nonbeliever came to the Messenger of Allah ﷺ and asked him: *"What are you fighting for?"* The Messenger of Allah ﷺ said: "*We fight people until they testify that there is no one worthy of worship other than Allah and that Muhammad is the Messenger of Allah and that we fulfil the rights of Allah.*" The nonbeliever said: *"What you said is admirable. I accept that.*" He then embraced Islam and turned to the side of the Muslims fighting with them. He was later killed. So he was carried and buried next to the same two Muslims he killed. The Messenger of Allah ﷺ said: *"In Paradise, there are no men who love each other more than these*!" [305]

---

[302] Ahmad and al Hakim.
[303] Bukhari and Muslim.
[304] Bukhari and Muslim.
[305] Tabarani.

They love each other so much because the killed see the one who killed them as the reason of blessing them with Martyrdom.

Jabir narrated: We were with the Messenger of Allah ﷺ during the battle of Khaibar and he sent out a group of the army who came back with a shepherd. The Messenger of Allah ﷺ spoke to the shepherd for a while then the man embraced Islam. He asked the Messenger of Allah: *"What should I do with these sheep? They are entrusted to me and belong to other people,"* The Messenger of Allah ﷺ said: "*Take a handful of sand and throw at them and they would head back to their owners.*" The man then joined the Muslims in their fight and was killed by an arrow. He didn't have a chance to even pray one prayer. The Messenger of Allah ﷺ told the companions to enter his body in his tent. They carried him to the Prophet's tent and then the Messenger of Allah ﷺ came out saying: "*Allah has accepted his Islam. When I went into the tent I found him with his two wives from Paradise.*" [306]

16. The Shaheed is married to al Hoor[307] **(the woman of Paradise):** Allah says: "**And for them are fair women with large [beautiful] eyes. The likenesses of pearls well protected."** [308]

The Messenger of Allah ﷺ said in a hadith mentioning the virtues of the Shaheed: "*The Shaheed…would be married to seventy two of al Hoor (the women of Paradise)."* [309] (And He) ﷺ said: *"…And if a woman of Paradise revealed herself to the people of this world she would fill the distance between them with light and her scent, and the scarf on her head is better than the world and everything in it.*" [310]

The Messenger of Allah ﷺ said: "*A man would be reclining in Paradise for 70 years before he moves. Then a woman would come to him and pat his shoulder. He would look around and see her face. Her face is so clear he could see his image on her cheeks and one of her pearls would light the distance between the heavens and earth. She would give him salaam. He would then ask her who she is. She would say: 'I am from al Mazid'*[311] *She would be dressed in 70 dresses and he would still be able to see the marrow of her shin from beneath the dresses.*" [312]

---

[306] al Hakim.

[307] The Prophet ﷺ said, *'Before the ground can dry from the blood of the martyr, his two wives rush to him as if they are a breast-feeding camel who has found her lost child in an empty barren land. Each women will have a pair of clothes in her hand which will be better than the world and all that it contains.'* (Ibn Majah) And He ﷺ said, *'(In Jannah)…when one of us completes the task of intercourse with his wife, she will once again become a virgin and a pure women.'* (Ibn Hibban).

[308] Surah al Waqi'ah 22-23.

[309] Tirmithi, Abdul Razaq, Ibn Majah.

[310] Bukhari.

[311] In the Qur'an Allah Almighty promised the believers in Paradise with '*al Mazid*'. Literally it means "more". So it could include any of the bonus rewards not mentioned in Quran or Sunnah and Allah knows best.

[312] Ibn Hibbaan, Ahmad, Tirmithi and Abu Ya'la.

CHAPTER 13

RULINGS REGARDING MUSLIM PRISONERS OF WAR

"And what is the matter with you that you fight not in the cause of Allah and for the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?" [313]

Al Qurtubi states in his Tafseer: '*Allah has mandated Jihad in order to raise His word high and for His religion to prevail, and to come to the rescue of the weak believers even if that would lead to the loss of lives.'*

Freeing the Muslim 'prisoners of war' is mandatory, either through fighting or ransom. Imam Malik says: '*Muslims need to free the 'prisoners of war' even if that would cost them all their wealth.'*

Abu Musa Al Ash'ari narrated: The Messenger of Allah ﷺ said: *"Free the 'prisoners of war', feed the hungry, and visit the sick"* [314]

The madhab of al Shafi'i is that freeing the 'prisoners of war' is recommended. The madhab of Imam Malik and Ahmad is that it is compulsory. If private money is paid to free the 'prisoners of war' and his permission was sought then he needs to pay it back after he is freed. If the money was paid without his knowledge there is a difference of opinion whether he should pay it back or not. Umar bin AbdulAziz stated that if a Muslim 'prisoners of war' asks for Muslims to pay for his release, it is mandatory for the Muslims to pay it.

Al Qurtubi says in the Tafseer of this verse: **"But those who believed and did not emigrate – for you there is no guardianship of them until they emigrated. And if they seek help of you for the religion, then you must help, except against a people between yourselves and whom is a treaty. And Allah is Seeing of what you do."** [315] *If the believers who did not emigrate from the land of the enemy ask the Muslims for help whether in a military of financial form to release them, it is mandatory on the Muslims to help and it is prohibited to forsake them. The only exception is if the Muslims are bound by an agreement with the non-Muslim entity. But this only holds if the withheld Muslims are not harmed. If they are oppressed then the Muslims need to help them.*

Imam Abu Bakr bin al Arabi says: "*Except if the Muslims are oppressed. In that case we need to secure their release until not a single eye among us blinks (even if we all die) or we spend all of our wealth in the process.*"

---

[313] Surah al Nisaa 75.
[314] Bukhari.
[315] Surah Al Anfal 72.

These are the opinions of Malik and all the scholars. How unfortunate is it to see today our brothers left in the prisons of the enemy while our treasuries are full of money and we are full of strength.

Umar bin AbdulAziz sent a letter to the Muslim 'prisoners of war' in Constantinople. He told them: "*You consider yourselves to be 'prisoners of war'. You are not. You are locked in the cause of Allah. I would like you to know that whenever I give something to the Muslims I give more to your families and I am sending so and so with 5 dinars for each one of you and if it wasn't that I fear the Roman dictator would take it from you I would have sent more. I have also sent so-and-so to secure the release of every single one of you regardless of what the cost would be. So rejoice! Assalamu Alaykum."*

Al Nawawi considers that the ruling on freeing the 'prisoners of war' is similar to the ruling on the enemy invading a Muslim land. In fact he considers freeing the 'prisoners of war' to be more of a priority because the sanctity of the Muslim soul is greater than that of the Muslim land. An example of that is when a Muslim woman who was a 'prisoners of war' with the Romans in Amooriyah was slapped in the face by a Roman. She then said: *"Where is al Mutassim (the Muslim Khalifah)?*" When this was related to al Mutassim he sent an entire army to free her.

The Crusaders took 500 Muslim 'prisoners of war' in al Raha. So the Sultan Imad Aldeen Zinki conquered the town and released all of its 'prisoners of war'. When Salahuddeen won against the crusaders in Hitteen he released 20,000 Muslim 'prisoners of war' from the crusaders.

That was the state of the Muslim Mujahideen leaders. They would free Muslim 'prisoners of war' while taking prisoners from their enemy and then many of these non-believing 'prisoners of war' would embrace Islam and end up fighting with the Muslims.

These are the ones meant by the Messenger of Allah ﷺ in his hadith mentioned in Bukhari: *"Allah is amazed with people who enter Paradise in chains!"*

This means that some nonbelievers are brought in chains as 'prisoners of war' and then they believed in Allah Almighty. So it is as if these chains brought them to Islam!

CHAPTER 14

THE HISTORY OF JIHAD

THE BATTLES OF THE MESSENGER OF ALLAH ﷺ AND THE MUSLIMS AFTER HIM

Imam Abu Abdullah al Haleemi in his book Shu'ab al Iman (The branches of faith) says: The Prophet had different stages with the nonbelievers before Jihad was prescribed:

- It began with the revelation of "**Recite in the name of your Lord who created**" [316]

- Then Allah Almighty instructed him to convey the message: **"O you who covers himself. Arise and warn."** [317]

- When he conveyed the message and they belied him, Allah Almighty commanded him to be patient with them: **"And be patient over what they say and avoid them with gracious avoidance."** [318]

- When a base was provided in Madinah, Allah Almighty commanded the believers to make *Hijrah* (emigrate) from Makkah to Madinah: **"And whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and abundance."** [319]

- When they made *Hijrah* they were given permission to fight: **"Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory.**" [320]

- Then they were instructed to fight whoever fights them: "**Fight in the way of Allah those who fight you but do not transgress. Indeed Allah does not like transgressors.**" [321]

- They were later on ordered to fight all the nonbelievers surrounding them: **"O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness. And know that Allah is with the righteous.**" [322]

---

[316] Surah al Alaq 1.
[317] Surah al Muddathir 1-2.
[318] Surah Al Muzzamil 10.
[319] Surah Al Nisa 100.
[320] Surah Al Hajj 39.
[321] Surah Al Baqarah 190.
[322] Surah Al Tawbah 123.

Allah told them that fighting is prescribed on them and is compulsory: **"Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not**" [323] Allah also told them that fighting is a covenant between them and Allah: "**Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Quran. And who is truer to his covenant than Allah? So rejoice in your transaction, which you have contracted. And it is that which is the great attainment**." [324]

So when Allah prescribed Jihad, accepting it and following it became part and parcel of Iman. The contract is that whoever kills the nonbelievers is rewarded with Paradise and whomever the nonbelievers kill is rewarded with Paradise. If you accept this contract and you want Paradise then you must fulfil your part of the agreement and that is giving your soul and wealth to Allah. The value of the merchandise is dependent on three elements:

- The buyer: A noble buyer would only buy valuable merchandise
- The salesman: A noble salesman would not negotiate an invaluable sale.
- And the price: An expensive price is not paid for worthless merchandise.

So what is the item? Its the believer's soul. Look at the value Allah put on your soul. He is the buyer, Muhammad is the salesman and the price is Paradise. That is the greatest honour for the believers. The only condition Allah placed on receiving the price, Paradise, is for you to fight in the cause of Allah with your soul and wealth: "**They fight in the cause of Allah, so they kill and are killed**". Allah even recorded the contract for you: **"a true promise [binding] upon Him in the Torah and the Gospel and the Quran**" So the contract is not documented once, but there are three documents: The Quran, Gospel and Torah.

Scholars differed on the exact number of battles the Messenger ﷺ went out with himself. In Sahih Muslim, Jabir states: "*The Messenger of Allah ﷺ fought in twenty one battles"*

Zaid mentions nineteen while Ibn Ishaaq mentions twenty-seven:

1. Al Abwa': This occurred in Safar 1 hijri and no fighting occurred.
2. Buwaat: Rabi al Awal 2 hijri
3. Al Asheerah: Jumada al Uwla 2 hijri
4. The First Battle of Badr: Occurred a few days after al Asheerah

[323] Surah Al Baqarah 216.
[324] Surah Al Tawba 111.

5. The Major Battle of Badr: This was the great battle, which honoured Islam and humiliated the infidels. It was one of the greatest days for the Muslims. It occurred on the morning of the 17th of Ramadan 2 hijri. A little over 310 Sahabah participated in it. Al Baraa said, *'The Sahabah of the Messenger of Allah ﷺ told me that the number of Muslims in the battle of Badr was the same as the number of fighters in the army of Taloot."*

The enemy was 1000 strong. When the Messenger of Allah ﷺ heard of the caravan carrying a huge amount of wealth belonging to Quraish he encouraged his Sahabah to confiscate it. They missed the caravan but ended up meeting an army of Quraish that rushed to the defence of their caravan. The battle started with three men of Quraish fighting one-on-one with Hamzah, Ali, and Ubaydah bin Al Harith. All three men of Quraish were killed. The Messenger of Allah ﷺ then straightened the ranks of the army. He was walking in front of the ranks with a piece of wood in his hand and when he saw a man named Sawad sticking out of the rank he pushed him back in his chest with the piece of wood in his hand. Sawad said: "*You have hurt me O Messenger of Allah! Let me take revenge!"* The Messenger of Allah said: "*Go ahead!"* Sawad jumped and hugged the Messenger of Allah ﷺ and kissed him. The Messenger of Allah ﷺ asked him: *"Why did you do that Sawad?"* He said: *"Combat is near so I wanted the last thing I do is to touch you."*

Then the Messenger of Allah ﷺ went aside and started supplicating. He said: *"O Allah if You allow this band to be destroyed You will not be worshiped after this day!"* Abu Bakr said: "*Enough of asking Allah. Allah has promised you and will fulfil His promise*." The Messenger of Allah ﷺ a little later said: "*Rejoice Abu Bakr! The victory of Allah is near! Here comes Jibreel riding his horse*." Allah says about that day: **"[Remember] when your Lord inspired the angels, "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike upon the necks and strike from them every fingertip."** [325]

The battle was joined by 5000 angels led by Jibreel himself.

Rifa'ah narrated: Jibreel came to the Messenger of Allah ﷺ and told him, "*What do you consider the people of Badr to be among you?*" He said, "*We consider them to be the best of Muslims*." Jibreel said: "*And that's what we consider the angels who attended it to be.*" Seventy of the infidels were killed and seventy were taken prisoners. Allah says: **"And already had Allah given you victory at Badr while you were weak. Then fear Allah; perhaps you will be grateful."** [326]

---

[325] Surah Al Anfal 12- Narration from Bukhari.
[326] Surah Aal Imran 123 – Narration from Bukhari.

6. Bani Sulaym I: Seven days after returning from Badr the Messenger of Allah ﷺ attacked Banu Sulaym but no fighting occurred. He camped in their land for three days and then returned to Madinah.

7. Banu Qaynuqa': Occurred on a Saturday during the month of Shawwaal, 20 months after Hijrah. Banu Qaynuqa' were the first Jews to betray the Messenger of Allah. Thus, he laid siege to their forts. But Allah Almighty cast fear into their hearts so they surrendered. Their ally, the head of the hypocrites, Abdullah bin Ubayy appealed for them so the Messenger of Allah allowed them to vacate Madinah safely but that all of their land and property be turned over to the Muslims.

8. Al Suwayq: On the 5th of Dhul Hijjah 2 hijri the Messenger of Allah ﷺ left Madinah in pursuit of a caravan of Quraish led by Abu Sufyan. When Abu Sufyan learned of that he escaped, thus, no fighting occurred.

9. Ghatafan: Happened in the land of Najd in Rabi al Awwal 3 hijri. The Messenger of Allah ﷺ led an army of 450 but no fighting occurred.

10. Banu Sulaym II: The Messenger of Allah ﷺ attacked the land of Banu Sulaym but for a second time the enemy did not come out to fight. The Messenger of Allah ﷺ stayed in their land for two months.

11. Uhud:

It happened in Shawwaal 3 hijri. The Muslim army was 700. The enemy was 3000. The banner of the Quraish was entrusted to the family of Abu Talhah. Before the battle started the banner was with Talhah bin Abi Talhah. He asked for a duel so Ali went to face him and killed him. The banner was then carried by his brother Uthman who was killed by Hamzah. Then his brother Saad carried it and was killed by Saad bin Abi Waqqaas. Then it was carried by Abu Talhah's grandson Musafih who was killed by Aasim bin Thabit. Then it was carried by his brother Kulaab who was killed by al Zubair bin al Awwaam. Then it was carried by his brother, Jalaas who was in turn killed by Talhah bin Ubaidillah. Then it was carried by their relative Sharhabeel bin Arta'ah and was killed by Ali. The banner was then left on the ground after 7 men from the same family were killed.

When the banner fell down, with it came the defeat of Quraish and they began their retreat. But because the archers on the mountain disobeyed the clear orders of the Messenger of Allah ﷺ and left their post, Khalid bin al Waleed and Ikrimah bin Abu Jahl took advantage of that and ambushed the Muslims who thought the battle was over. It was in the battle of Uhud that Hamzah the uncle of the Messenger of Allah ﷺ was killed. He is the greatest of the Shuhada'. The day of Uhud was a trial for the Muslims.

12. Hamra' al Asad: Occurred on Sunday the 16th of Shawwaal 3 hijri immediately following Uhud. The Messenger of Allah ﷺ mobilized the Muslims to go out and chase the army of Quraish to show to them that even though they lost Uhud they are still capable of fighting. When Abu Sufyan heard of the move of the Muslims he hastened to Makkah to avoid combat. No fighting occurred.

13. Banu al Nadheer: It happened 5 months after Uhud in Rabi al Awwal 4 hijri. This was a Jewish tribe in Madinah that broke its agreement with the Messenger of Allah ﷺ so he attacked them and laid siege to their powerful fortresses. Nevertheless, Allah cast fear in their hearts and they surrendered. Similar to what happened in Banu Qaynuqa', Abdullah bin Ubayy appealed for them so the Messenger of Allah ﷺ agreed to have them vacate Madinah with only a load of one animal to carry with them. Everything else was to be turned over to the Muslims including all their money and arms. They relocated to Khaibar and other areas.

14. That al Riqqaa': Occurred in Jumada al Uwla 4 hijri. It was named "that al Riqqaa"'(which means the battle of the rags" because the shoes of the Muslims where tearing apart and their feet were bleeding so they ended up wrapping pieces of their clothes over their feet.) The Messenger of Allah ﷺ attacked the land of Najd but no fighting occurred.

15. The minor battle of Badr: It happened in Shabaan 4 hijri. The Messenger of Allah went to Badr to meet Abu Sufyan and Quraish at an appointed time. He went with 1500 fighters. Abu Sufyan made it half way but then decided to go back to Makkah.

16. Dawmat al Jandal: Dawmat al Jandal is at the southern tips of the land of al Shaam. It is a town surrounded by an impregnable wall. The Messenger of Allah ﷺ attacked it when he heard that the nonbelievers were gathering an army to invade Madinah. He marched towards them in an army of 1000. He would move at night and hide during the day. When the enemy heard of his move they feared him and ended up dispersing. So when the Messenger of Allah arrived in their territory none of them came out to fight. He attacked their shepherds and confiscated some of their cattle and sent out detachments to different areas and then returned.

17. Al Khandaq:

Occurred in Shawwaal 5 hijri. Quraish came headed by Abu Sufyan. Bani Fazarah were headed by Uyaynah bin Hisn. Bani Murah headed by al Harith bin Awf. In addition to Ghatafan, and Ashja' and they all converged on Madinah in an army of 5000. When the Messenger of Allah ﷺ received news of the armies he consulted with the Sahabah and that is when Salman al Farisi suggested digging the trench which was a novel idea to Arab warfare. The trench was completed in a little over 10 days. The Muslims were 3000. The coalition army laid siege to Madina for over 20 days. During that time

Nu'aym bin Masood, a prominent member of the coalition came to the Messenger of Allah ﷺ to announce his Islam. The Messenger of Allah ﷺ told him to keep his Islam secret and to go back among the enemy and fight them from within. He told him: "*If you remain with us you are only one man. But go back to them and weaken them from within as much as you can because war is deception.*" Naeem implemented this advice very well. He went back to the leaders of the Jewish tribe of Banu Quraydhah (who were part of the attacking coalition) and told them that they made a mistake in breaking their piece agreement with the Muslims. He told them that the coalition army would eventually leave and go back to their lands and leave you here in Madinah to face the wrath of the Muslims. He said therefore I suggest that you refuse to fight on the coalition side until they hand over to you some of their prominent men as hostages to insure their good faith.

Naeem left the Jews and went to Abu Sufyan and the Arab leaders and told them that he came to give them advice. He said that the Jews have regretted their betrayal of Muhammad and they instead conspired with him to hand over some of your prominent men in order to have them killed as a retribution for their betrayal of their piece agreement with him. He said if the Jews come to you asking for hostages do not give them any. On Friday night Abu Sufyan sent to the Jews asking them to attack from their positions on Saturday and they, the Arabs, will attack on Sunday. The sent back saying that we fear you would forsake us and leave us alone to deal with the Muslims so we demand you to send over to us some of your noble men to stay with us as a pledge to insure your involvement in the war until the end. When Abu Sufyan heard that he said this is what Naeem warned us: The Jews have conspired with Muhammad against us. When he refused, the Jews said this is what Naeem warned us: The Arabs are going to withdraw and leave us alone to fight with the Muslims. A dispute broke between the Jews and Arabs and they ended up cursing each other and the coalition broke.

Credit for that goes to one man: Naeem bin Masood.

Allah sent on them a violent wind that uplifted their tents, and extinguished their fire. When the Messenger of Allah ﷺ heard of the break of the coalition he sent over Huthaifah to spy on them and convey their news back to him. Huthaifah went until he reached the centre of their camp and witnessed their retreat and the end of the battle of the trench. Allah says about their defeat: "**And Allah repelled those who disbelieved, in their rage, not having obtained any good. And sufficient was Allah for the believers in battle, and ever is Allah Powerful and Exalted in Might"** [327]

18. Banu Quraydhah: It occurred immediately following the withdrawal of the nonbelievers in the battle of the trench. At noontime Jibreel came to Muhammad and said: "*Have you laid down your arms? The angels are still carrying theirs! Allah is commanding you to march towards Banu Quraydhah, and we will go ahead of you to frighten them!*" Allah sent out

[327] Surah al Ahzaab 25.

his announcement to the Sahabah: "*Whoever believes in Allah and the Last day should not pray Asr except at Banu Quraydhah.*" The Muslims set out in an army of 3000 on the 7th of Dhul Qidah 5 hijri. The Messenger of Allah ﷺ laid siege to Banu Quraydhah for 25 days until he exhausted them and fear was cast in their hearts. They eventually agreed to surrender according to whatever terms their former ally (before Islam) Saad bin Muadh would see appropriate. Saad was already bitter due to their betrayal of the Messenger of Allah at a critical moment. So the terms of Saad were that all of their men of fighting age should be executed, their women and children be enslaved, and their wealth be distributed among the Muslims as a reward for their treason of the Islamic state headed by the Messenger of Allah which they were citizens of. The Messenger of Allah was pleased with the ruling of Saad and he told him: *"You have ruled among them with the ruling of Allah from above the seven heavens."*

The Muslims held the fighting men of the Jews who were between 800 and 900. They dug a trench in the market of Madinah. The Messenger of Allah ﷺ instructed that they be brought to the market, executed by beheading, and then buried in the trench. That was the end of Banu Quraydhah. The believers inherited their land and wealth.

19. Banu Lahyan: Occurred in Rabi al Awwal 6 hijri. Banu Lahyan are the ones who killed the 70 scholars of Quran who were sent to teach them. The Messenger of Allah went to take revenge for them. Banu Lahyan ran away so no fighting occurred.

20. Dhu Qird: It occurred in 6 hijri according to Ibn Ishaaq. However Bukhari said it occurred in the beginning of 7 hijri.

Salamah bin al Akwa narrates: 'then we moved returning to Medina, and halted at a place where there was a mountain between us and Banu Lihyan, who were polytheists. The Messenger of Allah ﷺ asked God's forgiveness for one who ascended the mountain at night to act as a scout for the Messenger of Allah ﷺ and his Companions. I ascended (that mountain) twice or thrice that night. (At last) we reached Medina. The Messenger of Allah ﷺ sent his camels with his slave, Rabah, and I was with him. I (also) went to the pasture with the horse of Talhah along with the camels. When the day dawned, Abd al-Rahman al-Fazari made a raid and drove away all the camels of the Messenger of Allah ﷺ, and killed the man who looked after them. I said: '*Rabah, ride this horse, take it to Talhah bin 'Ubaidillah and inform the Messenger of Allah ﷺ that the polytheists have made away with his camels.* Then I stood upon a hillock and turning my face to Medina, shouted thrice: '*Come to our help.'* Then I set out in pursuit of the raiders, shooting at them with arrows and chanting poetry: *'I am the son of al-Akw - And today is the day of defeat for the mean.'* I would overtake a man from them, shoot at him an arrow that would reach his shoulder. And I would say: *'Take it,'* chanting at the same time the verse: *'And I am the son of al-Akwa - And today is the day of defeat for the mean.'*

By God, I continued shooting at them and hamstringing their animals. Whenever a horseman turned upon me, I would come to a tree and (hide myself) sitting at its base. Then I would shoot at him and hamstring his horse. (At last) they entered a narrow mountain gorge. I ascended that mountain and held them at bay throwing stones at them. I continued to chase them in this way until I got all the camels of the Messenger of Allah ﷺ released and no camel was left with them. They left me; then I followed them shooting at them (continually) until they dropped more than thirty mantles and thirty lances, lightening their burden. On everything they dropped, I put a mark with the help of (a piece of) stone so that the Messenger of Allah ﷺ and his Companions might recognize them (that it was booty left by the enemy). (They went on) until they came to a narrow valley when so and so, son of Badr al-Fazari joined them. They (now) sat down to take their breakfast and I sat on the top of a tapering rock. Al-Fazari said: '*Who is that fellow I am seeing?'* They said: *'This fellow has harassed us. By God, he has not left us since dusk and has been (continually) shooting at us until he has snatched everything from our hands.* He said: '*Four of you should make a dash at him (and kill him).'*

(Accordingly), four of them ascended the mountain coming towards me. When it became possible for me to talk to them, I said: '*Do you recognize me?'* They said: *'No, who are you?'* I said: *'I am Salama, son of al-Akwa. By the Being Who has honoured the countenance of Muhammad ﷺ I can kill any of you I like but none of you will be able to kill me.* One of them said: *'I think (he is right).'* So they returned. I did not move from my place until I saw the horsemen of the Messenger of Allah ﷺ who came riding through the trees. Lo! The foremost among them was Akhram al-Asadi. Behind him was Abu Qatadah al-Ansari and behind him was al-Miqdad bin al-Aswad al-Kindi. I caught hold of the rein of Akhram's horse (seeing this), they (the raiders) fled. I said (to Akhram): '*Akhram, guard yourself against them until Allah's Messenger and his Companions join you*.' He said: '*Salama, if you believe in Allah and the Day of Judgment and (if) you know that Paradise is a reality and Hell is a reality, you should not stand between me and martyrdom.'* So I let him go. Akhram and Abd al-Rahman (Fazari) met in combat. Akhram hamstrung Abd al-Rahman's horse and the latter struck him with his lance and killed him. Abd al-Rahman turned about riding Akhram's horse. Abu Qatadah, a horseman of the Messenger of Allah ﷺ met 'Abd al-Rahman (in combat), smote him with his lance and killed him. By the Being Who honoured the countenance of Muhammad ﷺ, I followed them running on my feet (so fast) that I couldn't see behind me the Companions of Muhammad ﷺ, nor any dust raised by their horses. (I followed them) until before sunset they reached a valley which had a spring of water, which was called Dhu Qarad, so that they could have a drink, for they were thirsty. They saw me running towards them. I turned them out of the valley before they could drink a drop of its water. They left the valley and ran down a slope. I ran (behind them), overtook a man from them, shot him with an arrow through the shoulder blade and said: *'Take this. I am the son of al-Akwa'; and today is the day of annihilation for the people who are mean.'* The fellow (who was wounded) said: '*May his mother weep over him! Are you the Akwa' who has been chasing us since morning?'* I said: '*Yes, O enemy of*

thyself, the same Akwa'. They left two horses dead tired on the hillock and I came dragging them along to the Messenger of Allah ﷺ.

I met 'Amir who had with him a container having milk diluted with water and a container having water. I performed ablution with the water and drank the milk. Then I came to the Messenger of Allah ﷺ while he was at (the spring of) water from which I had driven them away. The Messenger of Allah ﷺ had captured those camels and everything else I had captured and all the lances and mantles I had snatched from the polytheists and Bilal had slaughtered a she-camel from the camels I had seized from the people, and was roasting its liver and hump for the Messenger of Allah ﷺ. I said: '*Messenger of Allah, let me select from our people one hundred men and I will follow the marauders and I will finish them all so that nobody is left to convey the news (of their destruction to their people).* (At these words of mine), the Messenger of Allah ﷺ laughed so much that his molar teeth could be seen in the light of the fire, and he said: '*Salama, do you think you can do this?'* I said: '*Yes, by the Being Who has honoured you*.'

He ﷺ said: '*Now they have reached the land of Ghatafan where they are being feted.'* (At this time) a man from the Ghatafan came along and said: '*So and so slaughtered a camel for them. When they were exposing its skin, they saw dust (being raised far off)*.' They said: *'They (Akwa' and his companions) have come.'* So they went away fleeing. When it was morning, the Messenger of Allah ﷺ said: '*Our best horseman today is Abu Qatadah and our best footman today is Salama. Then he gave me two shares of the booty - the share meant for the horseman and the share meant for the footman, and combined both of them for me.*" [328]

In the request of Salamah to send with him one hundred of the companions is an evidence of the immense number of the enemy otherwise he wouldn't request such a number.

21. Bani al Mustalaq: Ibn Ishaaq claims that it occurred in 6 hijri. The head of the tribe al Harith bin Abi Dhirar was forming an army to fight the Muslims. The Messenger of Allah attacked them (they lived on the coast of the Red Sea). They exchanged arrows for a while before the Muslims charged and defeated them. Some were killed while others were taken as prisoners and the Muslims won a large booty of sheep and camels. The Messenger of Allah ﷺ married Juwairyah the daughter of their leader al Harith.

22. Al Hudaybiah: It was in Dhul Qidah 6 hijri. The Messenger of Allah ﷺ headed for Umrah with 1400 of his Sahabah with no intention of fighting. However, the people of Quraish refused to allow him access to Makkah. He sent to them Uthman bin Affaan to negotiate with them. A false rumour reached the Messenger of Allah ﷺ that Uthman

[328] Ahmad and Muslim.

was killed so he took a pledge from the Sahabah to die. Eventually after long negotiations a truce was signed between the Messenger of Allah ﷺ and Quraish. The one who represented the people of Quraish in the negotiations was Suhail bin Amr.

23. Khaibar: After the return of the Messenger of Allah ﷺ from al Hudaybiah he stayed in Madinah Dhul Hijjah and part of Muharram and then marched towards the last community of Jews living in the Hijjaaz: Khaibar.

Khaibar was made of a few strong fortresses. When the Muslims arrived there the Jewish king Marhab came out asking for a duel. Amir bin al Akwa went out to face him. Marhab struck Amir and his sword got stuck in Amr's shield. In the same time Amr hit himself with his own sword and died. Salamah, his brother, heard some of the Sahabah saying that Amr has lost all of his deeds since he killed himself so he went to the Messenger of Allah ﷺ crying and said: "*Did my brother lose all of his deeds*" The Messenger of Allah ﷺ replied: "*Who said that?"* He said: "*Some of your companions.*" The Messenger of Allah ﷺ said: "*No, they are wrong. Your brother gets double the reward.*"

After Marhab killed Amr he asked for another challenger. The Messenger of Allah ﷺ said: *"Who would go out to this man?"* Muhammad bin Maslamah said: *"I would. I am the angry avenger. Marhab killed my brother yesterday*!" The Messenger of Allah ﷺ said: "*Then go! May Allah help you against him.*" When Muhammad met with Marhab a tree came in their way and each one of them would use it to seek protection from the other's strikes and with every strike some of its branches and leaves would be cut until none of them were left. Then Marhab charged and struck him with his sword. Muhammad shielded himself and Marhab's sword was stuck in the shield and he failed to pull it out. Muhammad took advantage of that and cut off both his legs and left him. Marhab begged Muhammad to kill him but Muhammad refused. He said: "*I won't. I want you to taste death like my brother did.*" and he walked away.

Later on Ali passed by Marhab and finished him off. When Marhab was killed, his brother Yasir asked for a duel. Al Zubair bin al Awwaam went to face him. Safeeah, al Zubair's mother and the aunt of the Messenger of Allah, said: "*My son would be killed!"* The Messenger of Allah said: "*Insha Allah your son would kill him.*" and he did. The Messenger of Allah opened Khaibar. Their fighting men were killed, their women and children enslaved and their wealth was appropriated.

24. The opening of Makkah: Occurred in Ramadan 8 hijri. The Messenger of Allah ﷺ entered Makkah with an army of 12,000 with no fighting except for a few skirmishes and it was a day of forgiveness. On that day he announced clemency for the people of Quraish who had fought him for over 20 years.

25. Hunain: Occurred immediately after the opening of Makkah. The leader of Hawaazin, Malik bin Awf, assembled a huge army from Hawaazin, Thaqeef, Nadhr,

Jithm, and Saad bin Bakr. The Messenger of Allah ﷺ went out to fight them. When the Muslims where passing through the valley of Hunain, they were ambushed by the enemy. The entire Muslim army went into disarray and they fled with the exception of small number of Sahabah who surrounded the Messenger of Allah ﷺ. The Messenger of Allah ﷺ told his uncle al Abbaas, who had a loud voice, to call the Ansar. They came from every direction and fought ferociously. After a short while the enemy was defeated. The booty was 24,000 camels, 40,000 sheep, and a large amount of silver.

26. Al Taif: It was during Shawwaal 8 hijri. After the defeat of Thaqeef during the battle of Hunain they went back to their town al Taif and closed its gates. The Messenger of Allah followed them and camped close by, laying a severe siege on them. The people of Thaqeef attacked the Muslims with a rain of arrows. When it became apparent that Thaqeef wouldn't fall easily, the Messenger of Allah ﷺ sought council from his Sahabah. Nawfal said: "*Thaqeef are like a fox in hole. If you stay at it you will get it and if you leave it, it won't harm you*," The Messenger of Allah ﷺ told Umar to announce to the army that they will leave.

27. Tabook: Occurred in Rajab 9 hijri. This was the last army the Messenger of Allah ﷺ participated in. The Messenger of Allah ﷺ marched into Roman territory when he heard that they were gathering an army to attack Madinah.

The Muslims made their move in a very difficult time. It was a year of drought, and poverty. It was right before the time of harvest, and it was during hot season. The hypocrites stayed behind and their hypocrisy was exposed in Surah al Tawbah. The Muslims assembled an army of 30,000 strong - the largest army ever assembled by the Messenger of Allah ﷺ. Due to poverty some Sahabah came to the Messenger of Allah urging him to supply them in order for them to join the army. When he told them that he had no finances for them, they left with tears flowing from their eyes for not being able to join the army. The Roman emperor was stationed in Hims at the time in order to prepare for war. He assembled an army of Romans and Christian Arabs. When they heard of the Muslim army they decided not to fight. The Messenger of Allah ﷺ waited in Tabook for ten days. When the Romans did not show up he returned to Madinah after he established his presence in the lower parts of al Sham and northern Arabia.

THE ARMIES SENT BY THE MESSNGER OF ALLAH ﷺ

The Messenger of Allah ﷺ participated in all the above-mentioned battles himself. But he also sent out many armies headed by his companions. The most important and greatest of these is the army sent to Mu'tah:

1. The Battle of Mu'tah:

It occurred in Jumada al Uwla 8 hijri. It was an army of 3000 headed by Zaid bin Harithah. They headed for al Balqa in al Shaam. The Messenger of Allah gave his instructions to the army: if Zaid is killed then Jaafar bin Abi Talib takes charge and if he is killed then Abdullah bin Rawahah leads. When they reached Ma'aan in present day Jordan they heard that the Roman emperor has mobilized an army of 100,000 Roman soldiers in addition to another 100,000 Arab tribesmen.

Due to the sheer numbers of the enemy some Muslims suggested writing to the Messenger of Allah ﷺ to maybe send them reinforcements or give them a different order. But Abdullah bin Rawahah said: "*O people, what you are fearing is what you came for in the first place: Martyrdom. We do not fight our enemy with our numbers or our equipment but we fight them with this religion, which Allah honoured us with. So let's fight! Both our options are great: It is either going to be victory or martyrdom!*"

This encouraged the Muslims and they decided to go ahead and meet the enemy. 3000 faced 200,000. Abu Hurairah said: "When the enemy's army approached we saw what none of us could imagine in numbers and arms. My eyes quivered. Thabit bin Aqram told me: "*Abu Hurairah it seems that you are staring at a huge army*?" I said: "*Yes*" He said: "*You were not with us at Badr. We did not win due to our numbers."*

A violent battle erupted. The head of the Muslim army – Zaid - was killed. The leader following him was Jaafar. His right hand carrying the banner was cut off so he carried it with his left hand which was then cut. He then hugged it with what was left of both arms until he was killed. The third leader Abdullah bin Rawahah took charge. A cousin of his gave him a piece of dried meat to eat and told him: "*Strengthen yourself with this. You have gone through a lot this day*!" He grabbed it and took a bite. Then he told himself: "*You are still in this world*!" and threw the piece of meat away and fought until he was killed. The three successive leaders appointed by the Messenger of Allah ﷺ fell dead.

So Zaid bin Aqram held the banner and told the Muslims to agree on a leader. They said: *"You"* He said: "*No. Find someone else.*" They chose Khalid bin al Waleed. He fought for a while and then planned a retreat and decided to go back to Madinah. While the battle was still running, hundreds of miles away the Messenger of Allah said: "*Zaid held the banner and was killed. Then the banner was carried by Jaafar who was also killed and then it was carried by Abdullah bin Rawahah who was also killed. Then the banner was carried by a sword from Allah and opening would occur on his hands.*"

Was Mu'tah a defeat or a victory? Some considered it to be a defeat, some considered it to be neither a defeat nor a victory, while many scholars considered Mu'tah to be a victory for the Muslims. Among these are al Waqidi, al Bayhaqi, and Ibn Kathir. Al Waqidi says when Khalid became the leader he fought for the rest of the day and then during their rest at night he had the Muslim army reconfigure so he had the left flank move to the right and vice versa. So the next day when the Romans saw the change

they thought that the Muslims had received reinforcements. They then retreated and Khalid took advantage of that and retreated as well.

In Bukhari Khalid bin al Waleed says: "*During the battle of Mu'tah nine swords broke in my hand. Only a Yemeni firm sword of mine had survived on that day.*"

Other armies the Messenger of Allah ﷺ sent headed by his companions:

2. The detachment led by Ubaydah bin al Harith of 60 Muhajireen to Rabiqh
3. The detachment led by Saad bin Abi Waqqaas
4. The detachment led by Abdullah bin Jahsh to Badr
5. The detachment led by Amr bin Uday
6. The detachment led by Salim bin Umair
7. The detachment sent to assassinate Kaab bin al Ashraf
8. The detachment led by Zaid bin Harithah to al Qiradah
9. The detachment led by Abi Salamah
10. The detachment led by Abdullah bin Unais
11. The detachment led by Muhammad bin Maslamah to al Qarda'
12. The detachment led by Abdullah bin Ateeq sent to assassinate Abu Rafi the Jew
13. The detachment led by Saeed bin Zaid to al Uraneen
14. The detachment led by Ukashah bin Mahsan to al Qhamr
15. The detachment led by Muhammad bin Maslamah to Dhi al Qassah
16. The detachment led by Abu Ubaidah bin al Jarrah to Dhi al Qassah again
17. The detachment led by Zaid bin Harithah to Bani Sulaym
18. The detachment led by Zaid bin Harithah to al Ays
19. The detachment led by Zaid bin Harithah to al Tarraf
20. The detachment led by Zaid bin Harithah to Hismi
21. The detachment led by Zaid bin Harithah to Wadi al Qura
22. The detachment led by AbdulRahman bin Awf to Dawmat al Jandal
23. The detachment led by Zaid bin Harithah to Madyan
24. The detachment led by Ali to Saad bin Bakr
25. The detachment led by Zaid bin Harithah to Um Qirfah
26. The detachment led by Abdullah bin Rawahah to Ashbar bin Razim
27. The detachment led by Amr bin Umayyah al Dhimri
28. The detachment led by Umar to Turbah
29. The detachment led by Abu Bakr to Banu Kulaab
30. The detachment led by Bashir bin Saad to Fadak
31. The detachment led by Ghalib bin Abdullah al Laythi to al Mayfa'ah
32. The detachment led by Bashir bin Saad to Yamn and Jubaar
33. The detachment led by Ibn Abil Awja to Banu Sulaym
34. The detachment led by Ghalib bin Abdullah al Laythi to Banu al Malooh
35. The detachment led by Ghalib bin Abdullah al Laythi to Fadak
36. The detachment led by Shuja bin Wahb al Asadi to Banu Ghalib
37. The detachment led by Kaab bin Umair al Ghaffari to Dhat Atlaah
38. The detachment led by Amr bin al Aas called That al Salaasil

39. The detachment led by Abu Ubaidah bin al Jarrah to Saif al Bahr
40. The detachment led by Abu Qatadah to the land of Muharib
41. The detachment led by Abu Qatadah to Idhm
42. The detachment led by Abu Hudrud al Aslami to al Ghabah
43. The detachment led by Khalid bin al Waleed to destroy the idol al Uzza at Nakhlah
44. The detachment led by Abu Amer al Ash'ari to Awtaas
45. The detachment led by Amr bin al Aas to destroy the idol Suwaa'
46. The detachment led by Saad bin Zaid to destroy the idol Munaah
47. The detachment led by Khalid bin al Waleed to Banu Juthaymah
48. The detachment led by al Tufail bin Amr to destroy the idol Dhi al Kaffayn
49. The detachment led by Uyaynah bin Hisn to Banu Tameem
50. The detachment led by Qutbah bin Amer to Khath'am
51. The detachment led by al Dhahak bin Sufyan to Banu Kulaab
52. The detachment led by Alqamah bin Mujazzaz to Abysinya
53. The detachment led by Ali to destroy the idol al Fulus
54. The detachment led by Ukaashah bin Muhsan to al Habaab in the land of Athrah
55. The detachment led by Khalid bin al Waleed to Dawmat al Jandal

AN OVERVIEW OF SOME OF THE BATTLES OF THE MUSLIMS

We talked earlier about the armies the Messenger of Allah ﷺ led and the armies he dispatched headed by his companions. But Jihad was not only the responsibility of the Messenger of Allah ﷺ and his companions but is a duty on all Muslims and in every age. No one has the right to excuse himself from Jihad by making the excuse that the Messenger of Allah was supported by angels and he was given the duty of conveying the message. No one can also excuse themselves because the Sahabah were prepared to fight while we are not. Jihad is the soul of Islam. The sincere Muslims fulfiled their duty and fought many battles against the infidels.

Following we will cover some examples of their Jihad based on the book "The history of Islam" by al Dhahabi: 'Their Jihad began immediately after the death of the Messenger of Allah during the reign of Abu Bakr when many of Arab tribes apostated. Abu Bakr appointed Khalid to lead the army fighting the apostates. He fought against Tulayhah al Asdi who was defeated and then became Muslim. Khalid then headed towards al Yamamah to fight Musaylamah the liar. It was a tough battle and many Muslims were killed but ended with their victory. Musaylamah was killed.

In 13 hijri Abu Bakr sent out armies to open the land of al Shaam, which was under Roman rule. He sent Amr bin al Aas to Palestine and Abu Ubaydah and Yazeed bin Abu Sufyan to other parts of al Shaam. Umar became Khalifah after Abu Bakr. In 14 hijri Damascus was opened. Abu Ubaydah was the leader of the Muslim army and Khalid was one of his commanders. Abu Ubaydah attacked Damascus from one side while Khalid attacked from another. When the Romans were defeated on the outskirts of Damascus they entered it and closed its gates. The Muslims laid siege to it and bombarded it with catapults. The Roman general Bahaan had a newborn child and was

celebrating that. While their were feasting and drinking Khalid, al Qa'qaa' and Math'oor bin Uday were busy hanging rope ladders to the walls of the city. The three of them then climbed up the wall and ended up in the city making takbir, which terrified the Romans. Khalid killed the gatekeepers and opened it and the Muslims flooded that side of the town. The Roman general quickly struck a surrender agreement with Abu Ubaydah who was still unaware of Khalid's breakthrough into the city. In the end it was considered that half of the town was opened by force while the other half through surrender.

In 15 hijri the great battle of Yarmuk occurred. The Muslims were 30,000, headed by Abu Ubaydah while the Romans were 300,000 strong. Even though they were ten times the size of the Muslim army their soldiers had to be tied together in chains to insure they did not flee the battlefield. However these same chains turned out to be a disaster for them since when they were defeated if one of the soldiers would try to run for his life he would drag down everyone else with him and they were on the edge of a canyon. Tens of thousands of them ended up falling from that canyon. The orator of the battle who would go around inspiring the Muslims was Abu Sufyan. He would call out loud: "*O victory of Allah come to us!*"

Also in 15 hijri occurred the great battle of al Qadisiyah. The Muslims were 8000 headed by Saad bin Abi Waqqaas. The Persians were 60,000 headed by Rustum. It was a crushing defeat for the Persians. Rustum along with thousands of his soldiers were killed. Al Qadisiyah was the key that opened the rest of Persia. In 16 hijri the battle of Jaloolaa' occurred. In this battle almost 100,000 Persians were killed and they left behind a great booty.

Within three years the Muslim had opened the seat of the Persian Empire's throne and have taken the jewels of the Roman Empire, so glory be to Allah the Great and the Exalted. In year 16 hijri Umar himself travelled to Jerusalem to accept the keys to the city.

In year 20 the battle of Tastur happened. Abu Musa al Ash'ari had laid siege to the powerful city for over a year. The Persian general al Hurmuzan was fortified in there. A Persian man came to Abu Musa and told him if you promise me and my family protection I will guide you to a secret entrance into the city. Abu Musa gave him protection so he sent with him Majza'ah bin Thawr. They entered through a hidden underground spring of water, swimming through it until they surfaced in the city. They entered the city and Majza'ah travelled through it until he learned its map. The Persian man also pointed out to him the Persian general Hurmuzan. Majza'ah returned and was sent along with 35 men to conquer the city. The thirty-five men swam through the spring and entered the city at night and fought courageously. Majza'ah was martyred. The fight continued and the Muslims ended up missing fajr and only prayed it at the middle of the day.

The Persians surrendered. Al Hurmuzan became a Muslim and settled in Madinah. Amr bin Al Aas opened Alexandria in year 21 by defeating the Romans. He then established a Muslim garrison in the city while he descended south, fighting the Muqawqas the king of Egypt. But the Romans headed by Constantine the son of Hercules sent a naval army that entered Alexandria and killed the Muslim soldiers in it. Amr attacked and entered it again. In year 21 occurred the battle of Nahawand against the Persians. It was a furious battle. The Persians tied themselves in chains to prevent the escape of their soldiers. The leader of the Muslim army was al Numaan bin Maqran. His horse fell down and he was then shot by an arrow and died. Huthaifah took charge and the Muslims won after about 100,000 of the enemy were killed.

In year 27 Mu'awyah bin Abu Sufyan opened the island of Cyprus. Also during the same year Abdullah bin Saad bin Abi al Sarh entered Africa. Abdullah bin al Zubair killed the Roman leader of Africa Jarjeer. In year 37 Abdullah bin Hazim al Sulami opened Herat in Afghanistan, and Maru in Turkistan. During the same year al Harith bin Murrah al Fihri entered Baluchestan. In year 44 al Muhalab bin Abi Sufrah entered India. In year 63 Uqbah bin Nafi fought in North Africa with the king of the Berbers, Kaseelah. Uqbah was martyred. His successor Zuhair bin Qays al Balawi defeated them and killed the Berber king.

In year 84 Musa bin Nusair entered the land of Andalusia (Spain). In year 87 the land of Bukhara was opened by Qutaybah bin Muslim. In year 88 Maslamah bin Abdul Malik defeated the Romans in a number of battles. Qutaybah bin Muslim entered the land of the Turks and in year 90 he entered Taliqaan. In year 93 Qutaybah headed for Samarkand and opened it along with the surrounding areas. In year 95 Musa bin Nusair completed his opening of the land of Andalusia and returned from it with an immense booty.

In year 98 Yazeed bin al Muhalab opened Taburstan. In the same year the Khalifah Sulayman bin AbdulMalik sent a huge army to open Constantinople. The army was headed by his brother Maslamah. They besieged the city for 30 months. During that time the Muslims suffered a lot of hardship. When Umar bin AbdulAziz became Khalifah he immediately recalled the army. During the era of the Abbasids fighting continued on the Eastern front towards India and China and the Northern front in the land of the Romans and the Western front towards Western Europe (Spain, France and Portugal)

When the Crusaders attacked al Shaam the Muslims fought them in various battles. Among the Muslim leaders who fought them was Sultan Nuraddeen Zinki who retrieved a lot of the Muslim territory taken by the Crusaders. He was followed by Salahuddeen who opened Jerusalem. When the Mongols flooded the Muslim land Jihad was fought against them in numerous battles. The Muslims won in the great battle of Ayn Jaloot. The door of Jihad is always open and the fighting of the nonbelievers would never end until the Day of Judgment.

CHAPTER 15

COURAGE AND FEAR

Abu Hurairah narrated: "*The strong believer is more beloved to Allah than the weak believer.*" [329]

The Messenger of Allah ﷺ used to say: "*O Allah I seek refuge in you from gloom and sorrow; from inaction and laziness; and from cowardice, stinginess and old age, and I seek refuge in you from the punishment of the grave.*" [330]

Notice that the Messenger of Allah ﷺ combined between seeking refuge in Allah from gloom and sorrow. For gloom is the fear of what is coming while sorrow is sadness on what has already passed. So the Muslim should not feel sorry for the past nor fear the future. And he combined between inaction and laziness for inaction is the state of the heart while laziness is the state of the body. He combined between stinginess and cowardice for stinginess is the unwillingness to give wealth for Allah while cowardice is the unwillingness to give the soul for Allah.

HOW TO OVERCOME FEAR

Cowardice is the opposite of courage. Courage is the firmness of the heart. The heart is the essence of every good deed. The heart cannot be firm if the mind isn't sound. If the heart is weak it leads to cowardice, and if the heart is too strong it leads to recklessness. The coward needs to cure cowardice by eliminating its cause. If it is caused by ignorance then ignorance is cured by learning. The cause could be fear of the unknown and that is cured by experiencing situations.

We find that the beginner in public speaking experiences fear in the beginning but after experience this fear is overcome. We find that when a person first meets a king they might fear the occasion and their tongue would be tied and their posture would change. That is due to the anxiety of facing a new experience. But if that occasion is repeated many times the fear is eliminated. Original nature can be changed. It is sufficient as proof to see a *Hawa* child (children trained to care for snakes) grabbing a large snake that would make a brave man tremble while this same child could fear a frog because he is not exposed to frogs. Taming animals is a process of changing their original nature and it is done through training. A wolf could play with a sheep, a cat with a mouse, and a dog with a cat if they are conditioned to do so even though that is contrary to their original nature. Now if animals can change their characteristics can't humans do the same?

---

[329] Muslim.
[330] Bukhari and Muslim.

Having a strong heart leads to victory. Ali was asked: "*How do you defeat your enemies?*" He said: "*When I would meet my enemy I would believe with firm conviction that I would defeat him while he believes that I would defeat him so both myself and his self support me against him."*

Some have advised: "*Believe in victory, you will be victorious.*"

Others say: "*If you fear your enemy you have allowed an army to be sent against your heart.*"

We have found that the ones who died because of their fear are more than the ones who died due to their courage.

Al Tartooshi says courage is of three types:

1. A man who stands in front of the army asking for a challenger from the enemy to come out and face him.
2. A man who remains calm, concentrating, tranquil while the battle is raging. And when others are succumbing to fear he has not lost his orientation and is not confused and acts in a way that proves he has control over himself.
3. A man when everyone else is defeated and is retreating remains firm calling them, and encouraging them to continue the fight.

Al Tartooshi says that the third man possesses the greatest form of courage.

THE COURAGOUS OF THIS UMMAH

The most courageous of all mankind is the Messenger of Allah ﷺ. He had the strongest heart of all. He faced the toughest of situations. Heroes would scatter from around him while he was firm. The Messenger of Allah ﷺ never turned his back in battle.

In Bukhari and Muslim Anas bin Malik narrates: *"The Messenger of Allah was the best of people, he was the most generous and the most courageous."* Ali (ra) said: "*When the ferocity of combat would reach its limit and the eyes would turn red we would seek refuge next to the Messenger of Allah. He would be the closest of us to the enemy*." [331]

A man asked al Baraa bin Aazib: "*Did you run away during the life of the Messenger of Allah?"* He said: "*We did. But he didn't.*" [332]

In Uhud Ubayy bin Khalaf, riding his horse, charged towards the Messenger of Allah ﷺ. Some Muslims wanted to get in the way to protect the Messenger of Allah ﷺ but he told them to move aside. The Messenger of Allah ﷺ picked up a spear and threw it at Ubayy who was covered in iron armour from head to toe. Nothing appeared from him

[331] Muslim.
[332] Bukhari and Muslim.

except his eyes and a small opening in his neck. The spear hit him right in the neck and he fell off his horse. Even though the spear only caused a minor bruise in his neck due to the protection of the armour, Ubayy rushed back screaming: "*Muhammad has killed me*!" The people of Quraish checked him and said we don't find any major injury. You are fine! He said: "*Muhammad claimed he would kill me, therefore it must come to happen*!" Ubayy latter died on his way back to Makkah.

The courageous of this Ummah are too many to count. On top of the list are the Sahabah whom Allah Almighty praised in Quran:

"Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves." [333]

Among the famous brave men of the Ummah are:

Abu Bakr (ra) - The courage of Abu Bakr was witnessed by the hero of the Ummah Ali bin Abi Talib. When he was the *Khalifah* Ali asked: "*Who is the bravest of men?"* They said: "*You are*," He said: "*I have never duelled anyone and lost. But the bravest man is Abu Bakr. During the battle of Badr we built a shed for the Messenger of Allah and we asked who would be the bodyguard of the Messenger of Allah therein. Abu Bakr came carrying his sword and defended the Messenger of Allah for the entire day. In Makkah the disbelievers attacked the Messenger of Allah: One would pull him, the other would beat him and they would say: "Have you made the gods one God?" No one dared to go near the Messenger of Allah save Abu Bakr. He went and started fighting them and would say: "Are you going to kill a man just because he says: "Allah is my Lord!"* Then Ali asked: "*Who is better Abu Bakr or the believer of the family of Pharaoh?* (The people remained quite. He said: "*Why don't you answer? In the name of Allah, one moment in the life of Abu Bakr is greater than the entire earth full of the likes of the believer of the family of Pharaoh! The believer of the family of Pharaoh was a man who concealed his faith while Abu Bakr was a man who proclaimed his faith."*

Abu Bakr is the bravest man of this Ummah after the Messenger of Allah ﷺ. One can note the strength of his heart during the battle of Badr, Uhud, the trench, al Hudaybiah, and Hunain. It is enough to note his steadfastness, firmness, and strengthening of the entire Ummah when the greatest disaster of all befell us: The death of Muhammad ﷺ. That was when the hearts deviated, and the nation was shaken. When all the hearts were trembling the heart of the *Siddeeq* was firm. If the heart of Abu Bakr were placed on one side of the scale and the hearts of all the Ummah on the other, his heart would outweigh them all. The courage of Abu Bakr in his decision to fight the apostates if distributed over the hearts of the cowards on the entire face of the earth, it would be sufficient to make them brave.

[333] Surah Al Fath 29.

Umar bin al Khattaab (ra) - It is sufficient to point out that the courage of Umar was sufficient enough to make Shaytaan avoid him. The Messenger of Allah ﷺ told Umar: *"O son of Khattaab: In the name of whom my soul is in His hands whenever Shaytaan sees you taking a route he would take another."* [334]

His Islam brought strength to the Muslims. Abdullah bin Masood said: *"We used to not be able to pray next to al Kaabah publicly until Umar became Muslim."*

Ali bin Abi Talib (ra) - He was the lion of this Ummah. He never missed a battle with the Messenger of Allah ﷺ except Tabook because the Messenger of Allah ﷺ appointed him over Madinah in his absence. During the Battle of Khaibar the Messenger of Allah ﷺ said: *"Tomorrow I will give the banner to a man who loves Allah and His Messenger, and Allah and His Messenger love him. He does not turn his back away in battle and Allah will make an opening occur at his hands*" All of the Sahabah desired that honour. The next day the Messenger of Allah called Ali and gave him the banner.

Musaab al Zubairi said: "Ali was very cautious in battle. He would swerve terrifically from his enemy and whenever he charged his enemy he would protect all his sides and when he retreated back from his charge he would be even more protective of himself. No one could get to him. His shield was one sided. It only protected him from the front. When asked: "*Don't you fear an attack from behind?"* He replied: "*I never give my enemy the chance to attack me from my back.*"

Talhah bin Ubaidillah (ra) - He is one of the ten given the glad tidings of Paradise. During Uhud he shielded the Messenger of Allah ﷺ with his own body causing over 70 injuries in his body. Whenever the Messenger of Allah ﷺ wanted to look at the disbelievers Talhah would plead with him not to do so and would shield him with his body.

Al Zubair bin al Awwaam (ra) - He is also one of the ten given the glad tidings of Paradise. He was the first Muslim to draw out a sword. During the early days of Islam in Makkah a rumour spread that the Messenger of Allah ﷺ was kidnapped. Al Zubair drew out his sword and went looking for him. He ran into the Messenger of Allah ﷺ who asked him: "*What's wrong with you Zubair?"* He said: "*I heard that you were kidnapped so I came out to fight them!"* The Messenger of Allah ﷺ prayed for him.

Saad bin Abi Waqqaas (ra) - He is one of ten given the glad tidings of Paradise. The Messenger of Allah ﷺ prayed for him: *"O Allah make his arrow hit its target and make his prayer accepted."* Umar (ra) appointed him to lead the army at Qadisiyah. The Muslims won and he continued leading them in Persia until he opened most of it and entered the capital, al Mada'in. Saad is the one who founded the two cities of Kufah and Basra.

---

[334] Bukhari and Muslim.

When he was dying he requested his body be wrapped and buried in an old wool cloth. He said this was what he had worn during the Battle of Badr and he'd reserved it for this day.

Abu Ubaydah bin al Jarraah (ra) - He is one of the ten given the glad tidings of Paradise. Umar (ra) appointed him over the army opening al Shaam. He was the leader of the army during the great battle of al Yarmuk. He died in the plague of Amawas in al Shaam.

Hamzah bin Abdulmutalib (ra) - He is the lion of Allah and his Messenger. After the battle of Badr Umayyah bin Khalaf who was captured asked Abdul Rahman bin Awf: "*Who was the man in your army marked with an ostrich feather on his chest?"* Abdul Rahman said: "*That is Hamzah.*" Umayyah said: "*He is the one who brought ruin to us*!" He was killed during the battle of Uhud.

Jaafar bin Abi Talib (ra) - He was ten years older than his brother Ali. He was the second leader in line at the battle of Mu'tah. When he took over after Zaid he carried the banner with his right hand which was cut off so he carried it with his left hand, which was in turn also cut off so he embraced the banner and continued fighting until he fell. They found in the front of his body over 90 injuries.

Muadh bin Amr bin al Jamooh (ra) - He was the slayer of the Pharaoh of this Ummah Abu Jahl. He said: "I made Abu Jahl my target on the day of Badr. When I found him I charged at him and struck him with my sword and cut his leg in two. Then his son Ikrimah hit me on my shoulder until he cut off my arm. It only remained hanging to my body by the skin of my side. But because fighting distracted me I remained dragging it behind me for most of the day. When it annoyed me I placed my foot over it and pulled it off."

Al Baraa bin Malik (ra) - He is the brother of Anas bin Malik the servant of the Messenger of Allah ﷺ. He was one of heroes of this Ummah. Anas bin Malik heard his brother al Baraa humming poetry so he told him: "*O my brother you are humming poetry? What if this is the last thing you speak?*" Al Baraa said: *"No! A man like me won't die on his bed. I've killed ninety nine of the nonbelievers and hypocrites!"* [335]

Umar wrote to his military generals to never allow al Baraa to hold any position of leadership in the Muslim armies. The reason: Umar said he is too hazardous for the Muslims![336] During the battle against the forces of Musaylamah the liar, he sat on a shield and asked the Muslims to carry the shield on their spears and throw him over the walls of the enemy in order to open the gates! He did open the gates but after he received over 80 injuries. [337] On the day of the battle of Tastur the Muslims asked al

[335] Mussanaf Ibn Abu Shaybah.
[336] Al Hakim.
[337] Al Isabah.

Baraa to make an oath to give them victory. Al Baraa said: "*O Allah! I make an oath that You hand us over their shoulders (give us victory) and to make me follow Your prophet."* He charged the enemy and the Muslims followed him. The Persians lost, and al Baraa was martyred. Allah fulfiled his oath.

Anas narrated: When Abu Musa was appointed governor over al Basra he told al Baraa to choose any position of leadership in his government and he will be appointed to it. Al Baraa said: *'I don't want any. Rather I want you to hand me over my bow, horse, spear, sword, and shield and then sent me to Jihad.'* He sent him in an army and al Baraa was the first to die [338]

Sammaak bin Kharshah (Abu Dujaanah) (ra) - Before the Battle of Uhud started the Messenger of Allah ﷺ held a sword in his hand and said: *"Who would fight with this sword and give it its due right?"* Some men stood up and offered to take it but the Messenger of Allah ﷺ didn't give it to them. And then Abu Dujaanah stood up and said: *"O Messenger of Allah what is its due right?"* He said: *"That you strike with it the faces of the enemy until it bends!"* Abu Dujaanah said: "*I will take it O Messenger of Allah.*" and he gave it to him.

Al Zubair bin al Awwaam (ra) said: *"I felt saddened that I, the cousin of the Messenger of Allah, would ask for the sword and would not get it but Abu Dujaanah would. So I decided to follow Abu Dujaanah and see what he would do with it. Abu Dujaanah pulled out a red bandanna and tied it around his head. The Ansar said: Abu Dujaanah has pulled out his bandanna of death! He then attacked enemy and whenever he would face anyone he would kill him!"*

Before the battle he marched with pride before the enemy. The Messenger of Allah said: "*This is a walk despised by Allah except in this situation.*" During the Battle of al Yamamah he threw himself over the wall surrounding the city and broke his leg. He continued fighting with a broken leg until he was martyred.

Khalid bin al Waleed (ra) - He is the drawn sword of Allah. As soon as he became Muslim the Messenger of Allah ﷺ was sending him to fight the enemies of Allah. Khalid never in his life lost a battle. Khalid bin al Waleed (ra) said: "*That I were to marry a beautiful woman whom I love, or that I were given the good news of having a newborn son, is less beloved and dear to my heart then to be in a cold icy night in an army waiting to meet my enemy the next morning. I advise you to go on Jihad.*" These were the words of Khalid before his death.

Salamah bin al Akwa (ra) - We mentioned his story earlier when he fought the disbelievers alone. The Messenger of Allah ﷺ said about him that day: "*The best of our foot soldiers today is Salamah bin al Akwa.*"

---

[338] Ibn Abu Shaybah.

Ukashah bin Mahsan (ra) - His bravery in war was well known. In the Battle of al Ghabah he saw Amr bin Abaar along with his father riding the same camel. He threw his spear and killed both of them the same time.

Amr bin Ma'adi Yakrib (ra) - He was a king from Yemen who was famous for his bravery. He later embraced Islam. Umar (ra) would count him as a thousand men. Al Tartooshi mentions in Siraj al Molook that Amr bin Maadi Yakrib went next to the river and told his people: "*I am going to cross the bridge. If you follow me after a time equivalent to the time it takes to slaughter a camel you would find me with my sword in my hand fighting whoever is in front of me with the enemy surrounding me and I am standing between them. If you come later than that you would find me dead."*

And then he crossed the bridge over the river towards the enemy's camp. A while later his people said: "*O sons of Zabid! Are we going to leave our man alone? We might not even catch him alive*" So they crossed the bridge and found him without his horse while he was holding both back legs of an enemy's horse and the horse failed to move. The fighter on the horse was trying to reach Amr behind him with his sword with no avail. When the fighter saw us attacking he came down from his horse and ran away. Amr then mounted the horse. He then told us: *"You were almost going to miss me.*" They asked him: *"Where is your horse?"* He said: "*It was hit by an arrow that killed it and I fell off its back."*

Ikrimah the son of Abu Jahl (ra) - He was courageous before becoming a Muslim and Islam only added to his courage. During the battle of Yarmuk he fought ferociously. He was told to slow down and be cautious. He replied: "*I used to fight to defend Allaat and al Uzza (two idols) and I would not take any care for myself. Now you want me to take caution when I am fighting for Allah and His Messenger!*" He then said: "*Who is going to pledge to die*!" Al Harith bin Hisham, Dhirar bin al Azwar along with 400 of the brave gave their pledge. They attacked the Romans and disappeared in their ranks. Ikrimah never came out. His body was found with more than seventy injuries.

Tulayhah al Azdi (ra) - When Saad bin Abi Waqqaas (ra) asked the *Khalifah* Umar (ra) to send him reinforcement. Umar (ra) replied: "*I have sent you 2000 men: Amr bin Ma'adi Yakrib and Tulayhah al Azdi. Each one of them counts as a thousand.*"

Tulayhah, Amr, and Qays bin Makshooh went on a reconnaissance mission to the enemy's army. Both Amr and Qays kidnapped some Persian soldiers and brought them back to the Muslim camp for interrogation. Tulayhah went further until he was in the camp of the army's commander. He hid until nightfall and then went straight to the tent of the commander and took away his horse - which was tied to the tent - and ran away. A Persian horseman saw that and followed him. Tulayhah killed him and took his horse along with his and the commander's horse. Another horseman pursued him and Tulayhah also killed him and took his horse. A third horseman attacked him but then surrendered. Tulayhah captured him and carried him away, along with a total of four horses in addition to his. The Muslim leaders gathered to question the Persian who turned out to be one of their leaders. He said: "I have fought numerous battles but I

have never seen anything like this man! He crossed our camps until he made it to where even the brave would not dare: the camp of our army's commander, which had over 70,000 soldiers. As if that wasn't enough he went ahead and took the commander's horse! The first of us to follow him was considered among us to be equal to a thousand men and he killed him! The second to follow him was killed and then I pursued him and I don't think that there is anyone in the army equal to myself in strength and courage. But I saw death on his hands and surrendered! The man then accepted Islam and fought along side the Muslims.

Abdullah bin al Zubair (ra) - He was the courageous and son of the courageous. His father was al Zubair bin al Awwaam. Abdullah participated in the opening of North Africa and killed Jarjeer, the king of the Berber.

Abdullah bin Abi al Sarh (ra) - He was the opener of North Africa. He was the one to lead the first naval battle of the Muslims: The battle of al Sawari against the Romans. He was appointed by Uthman to govern Egypt. When the fitnah occurred he retired to al Ramlah in Palestine where he remained until he died.

Al Qa'qaa bin Amr (ra) - When the Messenger of Allah ﷺ was consulting the Sahabah before Badr Al Qa'qaa said: "*Go ahead and fight and we will not say what Banu Israel said to Musa: "**Go and fight with your Lord, we will stay here"** But we will say: "Go ahead and fight with your Lord, we are going to fight with you."*

Abu Bakr said about him: *"The voice of al Qa'qaa in battle is better than 1000 men."*

CHAPTER 16

NECESSARY RULINGS FOR THE MUJAHID TO KNOW

The body of knowledge is immense, and the details of rulings are endless. But no one is excused from learning at least the fundamentals. It is compulsory on every Muslim to learn the necessary knowledge and that is the knowledge which the validity of our actions depends on.

RULINGS REGARDING *GHANEEMAH*

After the *Ghaneemah* (booty) is gathered the cost of transport and storing should be taken out from it. Then it is split into five equal portions. Four out of five (80%) is split among the Mujahideen.

The left over fifth is then divided into five:
- 1/5 belongs to Allah and His Messenger. This is to be spent on what benefits the Muslims such as building forts or Masajid or any infrastructure for the Ummah.
- 1/5 goes to Ahl al Bayt (the household of the Messenger of Allah ﷺ)
- 1/5 to the orphans
- 1/5 to the poor
- 1/5 to the wayfarer

Imam Abu Haneefah divides the fifth into three and not five. He excludes the first two. His opinion is that the portion of the Messenger ﷺ and His household ended with his death. Imam Malik's opinion is that the entire fifth should be deposited into the Muslim treasury and then the Imam spends it as deemed beneficial for the Muslims.

Ibn Taymiyyah says that the opinion of Malik is the opinion of most of the early Muslims and is the most authentic opinion. The scholars agree that every Muslim who attends the battle gets his share of booty even if he didn't fight. They also agree that if a person becomes ill in Jihad and cannot fight he still gets his share of booty. If a blind or one-legged person attends Jihad and they are of benefit to the army they should get their share of booty.

The 4/5 or 80% of the booty which belong to the Mujahideen is divided as follows: The horseman get 3 shares, one for themselves and two for their horses, while the foot soldiers get one share.

In the case of *Fay'* (booty that was gained without fighting) it belongs in its entirety to the treasury of the Muslims. There is a difference of opinion on giving the reinforcement a share of booty if they arrive after the battle is over.

If there is no Imam and the Muslims fight the enemy then they split the booty among themselves. But if there are women in the booty then they are not distributed unless there is an Imam in order to prevent harmful consequences from happening.

If someone goes with the intention of fighting but they are then relegated to non-fighting positions such as guarding the army's property then such a person gets his share of the booty.

Most scholars state that all of the 80% of the booty must go to the Mujahideen and no one has authority to divide it otherwise. Others do allow the Imam to give some of it to others. If a soldier fails to carry his share and he said: "Whoever can carry it can take it" then it is allowed for whoever carries it to appropriate it. When it comes to property that cannot be transported such as real estate then the Imam has the authority to divide it among the recipients of booty or to make it *Waqf* (an endowment) or to give it back to its original owners and charge them jizyah and *Kharaaj* (land tax). If they become Muslim they are relieved from *Jizyah* but not *Kharaaj*.

In al Hidayah (Hanafi): 'If a child fights then he receives a portion of the booty less than one share. If a woman participates in nursing and serving then she also receives a portion less than the share of the fighter.'

Nafil - is an additional reward on top of the share of booty that the Imam can give to the ones who participate in risky missions or fight exceptionally well.

Fay' - is what is taken from the disbelievers without a fight. Such as the disbelievers fearing the Muslims and running away from their positions and they leave behind booty, or if they surrender without a fight, or they pay Jizyah. The distribution of the *fay'* is up to the Imam.

THE PROHIBITION OF *GHALOOL*

Definition: *Ghalool* is anything worth value a soldier takes from the booty that should be split between the army. (This does not include *al Salb*, which is explained later on) *Ghalool* is prohibited no matter how insignificant in value it is and the punishment for it is severe.

"It is not [attributable] to any prophet that he would act unfaithfully [in regard to war booty]. And whoever takes from it will come with what he took on the Day of Resurrection. Then will every soul be compensated for what it earned, and they will not be wronged." [339]

Ghalool is one of the major sins and there are many hadiths prohibiting it:

[339] Surah Aal Imran 161.

Ibn Abbaas (ra) said: Umar told me during Khaibar some of the Sahabah came saying so and so is a *Shaheed*. The Messenger of Allah ﷺ said: "*No, I've seen him in Hellfire because of a piece of cloth which he took from the booty*." [340]

Abu Hurairah (ra) narrated: The Messenger of Allah ﷺ stood one day and spoke to us. He mentioned *Ghalool* and warned us. He ﷺ said: "I don't want to see one of you on the Day of Judgment carrying a camel on his back saying, "*O Messenger of Allah help me*!" I will say, "*I cannot help you. I have already conveyed a clear message to you.*" *"I don't want to see one of you on the Day of Judgment carrying a horse on his back saying, "O Messenger of Allah help me!" I will say, "I cannot help you. I have already conveyed a clear message to you."* [341]

Abdullah bin Shaqeeq narrates from a man from Balqeen who said: "I went to the Messenger of Allah ﷺ when he was in Wadi al Qura and he was examining a horse. I asked him: *"O Messenger of Allah what do you say about the booty?"* He said: *"To Allah belongs one fifth of it. The rest belongs to the army*," I said: *"So no one has a priority in it over someone else?"* He said: *"No, you don't even have right of ownership over an arrow that you pull out from your own body."* [342]

The punishment of *Ghalool* in the Hereafter is that whatever was taken will come on the Day of Judgment and witness against such a person. The punishment in this world is that whoever takes anything from the booty would have all of his belongings taken and burnt except what he has taken and that should be returned to the army. The opinion of Malik, Shafi'i, and Abu Haneefah is that the *Amir* (commander) of the army should punish him as he deems appropriate. Imam Abu Bakr bin al Munthir says that all the scholars agree that the Mujahideen are allowed to eat the food of the enemy and feed their animals too (it is not *Ghalool* to do so).

RULINGS REGARDING *SALB*

There is a difference of opinion on *Salb*.[343]

Some scholars say the fighter takes *salb* off a soldier he kills with the following conditions:

---

[340] Sahih Muslim.
[341] Bukhari.
[342] Al Bayhaqi.
[343] *Salb* is the personal arms and equipment found on a dead enemy soldier. It includes everything found with a soldier. There is a difference of opinion however on cash money and gold. Some consider it part of salb while others consider it part of *Ghaneemah*. So *salb* is different from *Ghaneemah* which has been translated here as booty. The booty is items that belong to the army in general (like their food ration, ammunition, heavy equipment) and all the civilian property in a land opened by force. A land that is opened by an agreement depends on the terms of the agreement and does not fall under booty. Booty must be submitted to the army commander and then it is divided based on the rules of Sharia. But the rulings on *Salb* are different.

- The killed soldier was fighting with the enemy.
- The killed soldier had the ability to defend himself. If he was killed while he was injured or asleep the Mujahid cannot take his *salb*.
- If the soldier was withdrawing and was killed from behind then there is no *salb*.

Other scholars say that the Mujahid takes the *salb* in every situation he kills an enemy's soldier, whether the soldier was attacking or retreating, and their evidence is the previously mentioned hadith of the story of Abu Salamah to support this view.

Is it necessary for the Imam to state that whoever kills and enemy gets his *salb* or is *salb* taken by default? Al Shafi'i and Ahmad say the Mujahid gets the *salb* whether the Imam states that or not. Imam Abu Haneefah states that if the Imam does not state that *salb* goes to the Mujahid who kills the enemy then it falls under the *Ghaneemah* (booty).

Al Awza'i states that the Mujahid can take all the *salb* of the killed enemy soldier even his clothes and leave him naked. This is also the opinion of Ahmad. Al Thawri and Ibn Munther discourage that because it exposes the *awrah* (parts of the body which should be covered).

RULINGS REGARDING THE MUSLIM 'PRISONERS OF WAR'

If a Muslim 'prisoner of war' is able to escape then it is mandatory on him to do so. If he can escape and capture with him any enemy, take any of their property, or kill among them then he should.

If the 'prisoner of war' is released with conditions that he agrees to then he must fulfil those conditions in order not to end up harming other Muslim 'prisoners of war' or causing the enemy to think that the Muslims are untrustworthy.

The Muslim 'prisoner of war' is not allowed to marry a Christian or a Jew in the land of disbelief because the children in this case might follow their mother's religion. And he is not allowed to marry a Muslim because they could force them and their children to apostate or they could be enslaved. The Muslim 'prisoner of war' should be patient until they return to Muslim land.

RULINGS REGARDING THE EMEMY 'PRISONERS OF WAR'

The stronger opinion is that the Imam should do what is most beneficial for the Muslims: To execute them, to free them without anything in return, to free them in return for freeing Muslim 'prisoner of war', to charge for their freedom, or to enslave them.

The ruling on women and children 'prisoners of war' is that they become slaves by default. If a Muslim kills a 'prisoner of war', the *Amir* (commander) has the right to punish him by *Ta'zeer* (a punishment usually less than 10 lashes).

If a man is taken as a 'prisoner of war' along with his wife some scholars say that the marriage contract becomes null while others say it remains. The same is said when the husband alone falls into captivity. But if a woman is taken as a 'prisoner of war' then if she is married her marriage contract is nullified.

When children fall into captivity with their parents are they considered Muslim or non-Muslim? The opinion of al Shafi'i, Ahmad, Malik, and Abu Haneefah is that they follow the religion of their parents and are considered non-Muslim. If captured with the father then Imam Ahmad considers them to be Muslim, while the other three Imams state that they are not. If the children are captured with their mother then according to Imam Ahmad they are Muslim. Al Shafi'i and Abu Haneefah say they are not. If the children are captured alone then according to all the Imams except al Shafi'i they are Muslim.

According to the majority opinion, the captured families should not be separated.

MISCELLANEOUS ISSUES

Offensive Jihad without the permission of the *Imam* (Muslim leader) or whoever represents him is *makrooh* (discouraged) but it is not *haraam* (illegal). There are exceptions to the discouragement:

- If Jihad is urgent and does not accept delay and seeking permission would delay it then permission of the *Imam* is not needed.
- If the *Imam* neglects Jihad and he and his soldiers are attached to this world. In this case the permission of the Imam is not to be sought because the Imam has suspended Jihad. The Mujahideen should therefore resume it.
- If the person cannot seek permission because he knows in advance that the Imam would not give him permission.

Ibn Qudaamah states that: "*the absence of the Imam should not be a reason for the delay of Jihad.*"

It is Sunnah for the *Amir* (commander) of the army to take a pledge from the soldiers not to turn their backs in battle as the Messenger ﷺ did in Hudaybiah.

It is also Sunnah for the *Amir* (commander) to:

- Send reconnaissance missions and to gather information about the enemy.

- Set out on Thursday morning if that is possible.

- Divide the army into brigades under separate banners and to have each brigade have its own distinguishing insignia.

- To employ each and every method that would terrorize the enemy.
- Seek assistance from the weak - The Messenger of Allah ﷺ said: "*You are given victory through the weak among you."*

- Make dua when the armies meet.

- Encourage the Mujahideen to fight and be steadfast.

- Make *takbir* ('Allahuakbar') along with the army without extravagance in raising one's voice.
- "**O you who have believed, when you encounter a company [from the enemy forces] stand firm and remember Allah much that you may be successful."**[344] This remembrance should be done silently because raising voices with *Dhikr* in battle is discouraged if it is one person but if it is by a group then it is acceptable if it weakens the moral of the enemy. The companions used to dislike raising their voices in battle.[345]

- It is mandatory to convey the message of Islam to whoever did not hear it and this should be done before fighting. But if they did hear about Islam before, then calling them to Islam again is not necessary before fighting them but it is good to do since they might become Muslim this time. It appears from the Sunnah that giving *dawa* prior to fighting is not necessary with special operation groups, which are groups of Mujahideen sent for a specific mission such as the group sent to assassinate Kaab bin al Ashraf for example.

- Jizyah is accepted from the Jews and Christians. If they pay it they are allowed to practice their religion. Jizyah is also accepted from those who are similar to the people of the book and might have received a book from Allah such as the Zoroastrians.

- If the enemy attacks Muslim land and the Muslims did not fight them, then their neglect of Jihad is the same as turning one's back in the battlefield (a major sin). This is if the Muslims are more than half the number of their enemy. But if they are too few to fight than they can fortify themselves and wait for reinforcements.

- If the Imam invites the Muslims to Jihad that is originally classified as *fardh kifayah* (collective duty), it becomes a *fardh ayn* (individual duty) on each one of them because it is mandatory to obey the Imam. The oppression of an Imam should not prevent the Muslims from performing Jihad with him. It is acceptable to fight with an Imam who drinks or commits major sins because these sins affect him but Jihad benefits everyone.

- It is not allowed to kill women and children if they don't fight but if they do fight then there is no doubt that it is allowed to kill them. It is also the consensus of scholars that if an old man fights then it is allowed to kill him. That also applies to the weak, blind,

---

[344] Surah Al Anfaal 45.
[345] al Qurtubi.

and handicapped. The ruling also applies if any of the above aided in fighting the Muslims with their intellect.

The opinion of the vast majority of scholars is that monks and anyone devoted to worship in monasteries are not to be killed. The opinion of the majority of scholars is that merchants, skilled workers and employees should not be killed if they are not involved in fighting Muslims.

- It is allowed to fire catapults on the disbelievers and to flood them with water even if that would lead to the death of Muslim 'prisoners of war' in their hands since this is a necessity of war.

- If the enemy uses Muslim human shields: If it is not necessary to strike the disbelievers than they are left in order to protect the Muslims. If there is a need to strike at the disbelievers such as if there is a battle going on, or if we leave them alone they would gain victory over Muslims, then they should be attacked even if that would lead to the loss of life among the Muslim human shields.

- It is allowed to ambush an enemy at night even if there are women and children among them since that is a necessity of Jihad.

- The ruling regarding trees and plants in the land of the disbelievers falls into three categories:

1) Trees that the Muslims need to cut down: In such case it is allowed to cut them down. Such as when these trees are close to the fortresses of the disbelievers or when trees get in their way or prevents them from widening their roads or if the disbelievers are cutting down the trees in the Muslim lands.
2) Trees that if cut down would harm the Muslims - such as trees needed for their cattle. In such a case it is illegal to cut them down.
3) Trees that if cut down will not cause any harm to the Muslims: If cutting them down would harm the disbelievers or anger them then they could be cut down

- The Muslim who discourages others from fighting should be banned from joining any army of Jihad. If he did go out then he should not receive any portion of the booty or any due compensation as a punishment for his discouragement of fighting. The discourager is the one who would say for example: *"The enemy is too strong"* or "*our horses are weak*" or "*we cannot beat them*" or such statements that imply that we should not fight. Close to that is the person who spreads rumours that weaken the Muslims.

- It is allowed for the Mujahid to take from *Zakah* even if he is wealthy. He can only take money for his necessities of food, clothing, travel expenses, and to purchase needed arms. He can also give his family from this money. Al Qurtubi says that "**fee sabeelillah**" (in the ayah of *Zakah*) refers to the ones in Jihad and *Ribaat*.

- If the enemy is more than double the size of the Muslim army then the Muslims are allowed to withdraw, if not then they must fight.
- The scholars have three views on seeking assistance from non-Muslims in combat:

1) It is allowed if the Muslims take precautions from any possible betrayal from the non-Muslim side.
2) It is allowed to have them only in lowly roles such as service.
3) It is not allowed at all

- If a nonbeliever embraces Islam then his blood and wealth are protected whether he became a Muslim in the state of peace or the state of war. This is the consensus of the scholars. But if he becomes Muslim after falling into captivity then his blood is protected and the Imam then has the choices of enslaving him or freeing him. Imam Ahmad says that the Imam does not have the option but to enslave such a person.

- If enemy soldiers lose their way and end up in a Muslim town, they and their belongings become *Fay'* for the Muslims of that town.

- If enemy soldiers enter the land of Islam without an agreement then it is allowed to kill them and take their property.

- I asked some of the great scholars of the Shafi'i school about the businessmen who are from the land of the enemy and come to do business in Muslim land, is it allowed to fight them at sea before they reach our ports? They said: '*They can be fought before they get to our ports and even after they get to our ports.'*

- If enemy businessmen enter Muslim territory by permission to do business then the Muslims should not transgress against them.

- If a *Dhimmi* (a Christian or Jew living in Muslim territory who pays Jizyah) wants to join the enemy in their fight against Muslims he should be prevented from doing so.

- There is a difference of opinion on beheading the disbelievers and then transporting their heads to a different location: Some consider it to be illegal because this is an act of mutilation and is imitating the disbelievers since these are their actions. Other scholars say that it is allowed and they cite the incident when the head of Rifa'ah bin Qays was presented to the Messenger of Allah ﷺ and when Fayrooz al Daylami brought to the Messenger of Allah ﷺ the head of al Aswad al Ansi who claimed prophethood.

- Can a Muslim grant protection to a disbeliever? The majority of the scholars say a Muslim can grant a disbeliever or a small number of them protection and the Muslims should honour that.

- The spy cannot be given protection and must be killed. If a disbeliever who was already granted protection turns out to be a spy then he should be killed.

- If the Muslim is weak in the land of disbelievers and is not able to publicly show his religion then it is *Haraam* (prohibited) to live there. If he is unable to emigrate then he is excused. If the Muslim is strong and able to publicly practice Islam than they can live in the disbelievers land but it is still recommended to move to a Muslim land.

- Scholars consider that a Muslims should not travel to the land of the disbelievers for business and they consider the one who does that to be *fasiq* (sinner). It is also *Haraam* to sell the disbelievers weapons and whoever does that should be punished.

- Scholars say that Muslim women should never be taken to the land of the enemy unless they are within a large Muslim army to protect them. They also say that Muslim women should not settle in the dangerous borderlands of the Muslims.

CHAPTER 17

A BRIEF CHAPTER ON THE ART OF WAR

(1) Allah mentions five things, if they exist in a fighting group they would definitely win regardless of their numbers. These five attributes are mentioned in the following two verses: "**O you who have believed, when you encounter a company [from the enemy forces] stand firm and remember Allah much that you may be successful. And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed Allah is with the patient."**[346]

A. Being steadfast (firm)
B. Remembrance of Allah
C. Obeying Allah and His Messenger
D. Avoiding disputes
E. Patience

(2) The Mujahideen need to be alert and they need to use deception. The Messenger of Allah ﷺ said: *"War is deception"*[347] It is said that when Ali duelled with Amr bin Abdwod, Ali looked over Amr's shoulder and said: "*Amr I only came out to fight you, not the two of you.*" Amr looked behind to see who Ali was talking about and Ali took advantage of that and struck him. Amr said: "*You've deceived me!*" Ali said: "War is all about deception!"

(3) It is Sunnah not to disclose where the army is heading. The Messenger of Allah ﷺ did not disclose his destination in any battle except at Tabook because it was against the Romans and was far away. He did that in order to have the Muslims prepare accordingly.

(3) The envoy sent to the enemy is a reflection of the army. The envoy should be representative of the courage, wisdom, and intelligence of the army and its leadership. How many times has an army belittled the enemy because of the lack of resolve, foolishness, or weakness of the enemy's messenger? And how many times has an army held the enemy in high esteem due to the dignity, courage, fluency or wisdom of the messenger? Therefore the commander needs to make the right choice for this important role. The same envoy should not be sent too many times to the same enemy in order not to have a personal relationship develop which could in turn develop into friendship. That could eventually lead to a lack of effectiveness in the envoy's mission. It could lead to treason by the envoy.

---

[346] Surah Al Anfaal 45-46.
[347] Bukhari and Muslim.

(4) The gatherings of the commander should have readings in the hadiths of Jihad, books of Seerah, the history of Muslim conquests, the art of war, and stories of the brave. That is needed to strengthen the hearts, and relieve them from the disease of fear.

(5) The fundamental issue of managing warfare is the right choice of commanders. The characteristics needed in the commanders are: courage, piety, self-possession, to be strong hearted, and experienced in warfare. If the commanders were such then that would radiate to their soldiers. A wise man said: '*A lion leading one thousand foxes is better than a fox leading one thousand lions.'*

Al Sirmani (the famous Mujahid) said: The commander of the Mujahideen needs to have ten qualities:
1. Have a heart of a lion. He never feels fear.
2. Be proud as a tiger. He never humbles himself in front of his enemy.
3. Be as ruthless as a bear. He fights with all his weapons: his claws and his teeth.
4. Charge like a boar. He never turns around.
5. Attack like a wolf. If one direction doesn't work he would try another.
6. Carry weapons like an ant: it carries more than its weight.
7. Firm like a rock.
8. Patient like a donkey.
9. Persistent like a dog: Would follow its game wherever it goes.
10. Always looking for an opportunity like an eagle.

(6) The commander of the army needs to send out spies before battle. These spies should infiltrate the enemy's army and study them: study the quantity and quality of their weaponry and equipment, survey their numbers, learn about their leaders and heroes, and study their strategies and plans. The commander should also try to slip through to the enemy's commanders people who would encourage them to give up, or try to divide them. The commander should also try to fabricate letters or documents supposedly written by their leaders, which would weaken their soldiers, and then try to spread these among them. The commander should spend great amounts of money on intelligence. He should not hold back on spending in this area because if he wins then what he spend was indeed well spent, and if he loses than whatever wealth he held back would be worthless in the case of loss. Plus expending money is better than expending Muslim souls on the battleground.

(7) One of the most important arts of war is the art of preparing successful ambushes. Ambushing the enemy plays an important role in casting fear in the hearts of the enemy. The surprise of the ambush hurts the enemy and when attacked from behind the enemy feels insecure. A soldier cannot continue fighting ahead of him if he feels insecure from behind. The soldier's mind becomes scattered between attacking the enemy in the front and protecting the rear. Thus, the morale is weakened.

(8) If the *Amir* (commander) wants to take a city then he must begin with the surrounding towns and villages. It is mentioned that a Roman king wanted to test his generals before sending them to invade the capital of Sicily. He placed a gold coin in the centre of a large rug and told his generals whoever can get the coin without stepping on the rug would become the commander. The generals tried but failed. The king then wrapped the rug and by doing so easily got the coin. He said: *"If you want to take the capital you must wrap all the surrounding areas first."*

(9) The Messenger of Allah ﷺ discouraged Muslims from desiring the facing of the enemy. He said: *"Do not ask for and desire meeting your enemy. But if you do meet them then be steadfast."* [348]

(10) The Messenger of Allah ﷺ discouraged mutilating the bodies of the enemy and discouraged burning them in fire. He prohibited breaking promises and agreements. The Messenger of Allah ﷺ said: *"Four attributes if they exist in a person, then such a person is a pure hypocrite and if one of them is in a person then such a person has an attribute of hypocrisy: if he is entrusted he is untrustworthy; if he speaks he lies; if he gives a promise he breaks it; and he goes to extremes in animosity when he disagrees with someone.*"

Therefore the commander of the army should beware of betrayal and not keeping one's word.

THE CONCLUSION

The Messenger of Allah ﷺ said: "*Whoever does you a favour than pay them back. If you can't, then pray for them until you know that you've paid them back."*

It is the duty of every Muslim to recognize the blessing that they are in and to thank the one who caused it. The Muslims should pray for the ones who gave their lives in the cause of Allah until Islam reached us. And we need to admit that we are nowhere near them. And we should have certainty that if it wasn't that Allah has blessed us with the Sahabah and Tabi'een and the ones who followed their path of Jihad - the protectors of Islam; the heroes of the Ummah; the men of spears and bows; the openers of the East and West; the ones who mobilized the armies; who spent from their wealth; fought the tough soldiers of the world; defeated the apostates; brought down the Romans and Persians, and drank their blood with the lips of their swords, and made the living among them follow the dead, and made their significance insignificant - if it wasn't for them, we would not have been enjoying the shade of Islam, a blessing that came to us from them.

We took what they paid for with their souls and wealth for granted. And we neglected their path of Jihad. We fell down and became attached to this world and gave up our

[348] Bukhari and Muslim.

swords. Now no-one talks about fighting and no one encourages it and thus, the religion became weak and its star fell from the sky. Today we are picked like a bird would pick seeds. We are snatched on land and in the sea.

Therefore, my brother, do admit that our condition is corrupt. Admit that we are deficient after we were complete. And admit that that only happened when we neglected the greatest ritual of Islam, Jihad in the cause of Allah. Whomever Allah guides no one can misguide and whomever Allah misleads no one can guide.

O Allah don't make what my pen has written rejected from You and don't make what I authored a witness against me on the Day of Judgment. And O Allah I ask You to grant me a S*hahadah* (Martyrdom) [349] that would raise my rank in Paradise - May your peace and blessings be on Muhammad ﷺ.

(IMAM) IBN NUHAAS

[349] The prayer of the author was accepted. He was Martyred 2 years after he fininshed writing this book.

GLOSSARY OF ISLAMIC TERMS

Ahadeeth (*Hadith*): report on the sayings and actions of the Prophet ﷺ

Ahl-Sunnah wal-Jammah: those who follow the authentic *Sunnah* of the Prophet ﷺ according to the understanding of the Companions of the Prophet.

Alim: scholar or man of knowledge

Amir: leader, commander

Amir ul Mu'mineen: leader of the believers, the Caliph

Ansar: one of the Companions of the Prophet ﷺ from the inhabitants of Madinah, who received and hosted the Muslim immigrants from Makkah.

Aqeedah: belief

Bid'ah: innovation in religion, any act or practice not found in the Qur'an or in the *Sunnah* of the Prophet ﷺ

Da'wah: preaching, inviting, propagating, calling

Da'yee: propagator, one who performs *da'wah*

Dar al-Harb: land of war, i.e. enemy territory, any territory that is not ruled by the *Shari'ah* of Allah, any authority that is at war with the Islamic state or the Muslim *Ummah*

Dar al-Islam: land of Islam, any territory that is ruled by the *Shari'ah*

Deen: religion

Fay': war booty that was gained without fighting

Fard: compulsory, obligatory duty

Fard al-Ayn: greatest degree of obligation, compulsory on every Muslim, such as five daily prayers, *Hajj*, fasting in *Ramadhan* etc.

Fard Kifayah: initially compulsory, but voluntary upon fufilment of specific conditions, i.e. funeral prayer (*Janazah*)

Fatwah: legal ruling

Fiqh: Islamic jurisprudence

Fitnah: trial, tribulation, temptation, mischief, strife

Hajj: the pilgrimage to Allah's House, the fifth pillar of Islam

Haram: forbidden according to the *Shari'ah*

Hijrah: emigration in the cause of Allah Almighty

Iman: belief, faith and action linked to this

Jannat al-Firdaus: highest part of Paradise

Jama'ah: group, gathering, community

Jihad: striving, exhorting, fighting in the Way of Allah Almighty

Jahilliyah (*Jahilli*): pre-Islamic ignorance, disregard for divine precepts

Jizyah: head tax imposed by Islam on non-Muslims living under the protection of an Islamic state

Kafir: disbeliever, infidel, non-Muslim, anyone who does not believe in Islam

Khalifah: successor, representative of the Prophet ﷺ, head of the Islamic state

Kuffar: plural of *Kafir*

Mujahideen: those who perform and wage *Jihad*

Qazw: linguistically refers to 'pursuit'. It is used in Islamic terminology to refer to pursuing the enemy in order to fight him.

Qulool: is taking from the booty before it is distributed among the soldiers.

Mushrikeen: polytheists, pagans, idolaters, people who practice *Shirk*

Rak'ah: unit of prayer

Ribaat: Is the stationing in a land bordering the enemy for the purpose of Jihad. The land of *Ribaat* is a land that is under threat of attack by the enemies of Islam. The one who is stationed in *Ribaat* is called a *Murabit*.

Saheeh: correct, certified: highest ranking of authenticity in *Hadith* classification

as-Sahwah: Islamic awakening, revival

Sahabah: companions of the Prophet ﷺ

Salb: is the personal arms and equipment found on a dead enemy soldier. It includes everything found with a soldier.

Salaf: pious predecessors, pious people of the first three generations of Islam

Shari'ah: Islamic law

Shaheed: martyr in the cause of Allah Almighty

Shaytan: Satan

Shaykh: elder, scholar

Shirk: associating partners with Allah, worship of false gods/idols

Shuhadah: plural of *Shaheed*

Sunnah: legal ways, practices, orders, acts of worship and statements of the Prophet ﷺ that are a model followed by Muslims

Taghout: false deities, people who arrogate for themselves godhead and lordship, leaders calling to establish non-Islamic orders etc.

Tahajjud: voluntary night prayer, usually prayed at the last third of night

Taqwa: fear or consciousness of Allah, piety, devoutness, religiousness

Tafseer: commentary, explanation, exegesis, interpretation of the Qur'an

Tawheed: monotheism, belief in the unity of Allah Almighty

Ta'zeer: a punishment usually less than 10 lashes

Ulama: scholars, plural of *Alim*

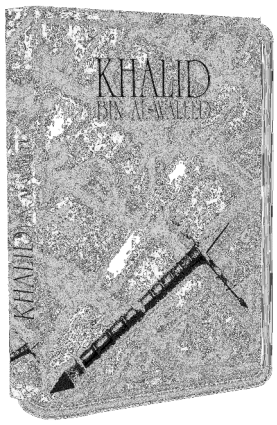
Ummah: the entire community of Muslims

Zakah: compulsory tax of 2.5% per annum paid by Muslims

Zuhd: piety

20th Century Classic Texts
available at

Maktabah



KHALID BIN AL-WALEEED
Sword of Allah

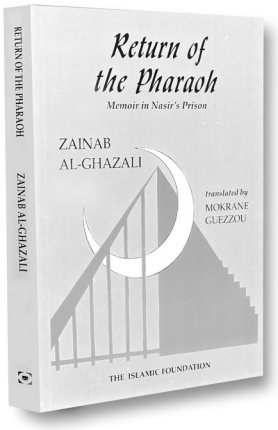
A Biographical Study of the greatest Military General in History

A.I. Akram

1-5698-63899
£ 14.95

The original title of the book, 'The Sword of Allah: Khalid bin Al-Waleed, His Life and Campaigns' was written by the late Lieutenant-General A.I. Akram of the Pakistan Amy, in October 1969. The author learnt Arabic in order to draw on the earliest historical sources and he visited every one of Khalid's battlefields in order to draw analyses from the viewpoint of military strategy, including reconciling conflicting historians' accounts. Muslim history is replete with great military achievements and glorious feats of arms. In the annals of war there are no battles that surpass, in brilliance and decisiveness, the battles of Islam; no commanders who surpass, in courage and skill, the gifted generals of Islam. The sword has always held a place of honour in Muslim culture. And yet very little is known in the world today about the military history of lslam. Khalid bin Al-Waleed was the greatest military general in history and one of the greatest heroes of Islam. Besides him, Genghis Khan was the only other general to remain undefeated in his entire military life.

'This book by A.I Akram on Khalid bin Waleed teaches Muslims about the true nature of those who truly followed Islam. Read it, it is an undoubted masterpeice.'



RETURN OF THE PHARAOH

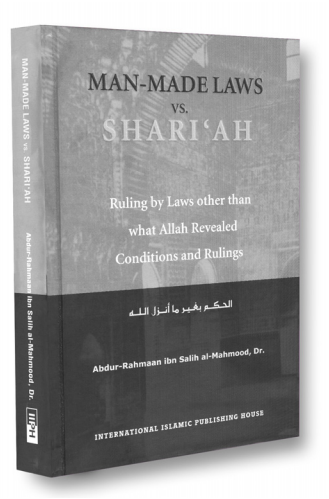
Memoir in Nasir's Prison

Zainab al-Ghazali

0-86037-240-5
£ 5.95

In Islamic history women have not lagged behind in the struggle to establish truth and eradicate falsehood, to uphold Islamic values and principles. The present book, a kind of autobiographical study highlighting the painful events of her imprisonment, is a landmark in the annals of prison memoirs and a source of inspiration and guidance for millions of people who want to see Islam thrive and flourish as a world religion, as a viable new world order and a source of peace and happiness for all mankind.

Return of the Pharaoh relates how, falsely accused of conspiring to kill Jamal Abdul Nasir, Zainab al-Ghazali was arrested and imprisoned. While awaiting trial she was subjected to the most terrible and inhumane torture. This book describes in a captivating manner the ordeal which this Muslim activist went through in the notorious Egyptian prisons. This book describes in a captivating manner the ordeal which this Muslim activist went through in the notorious Egyptian prison. Instead of dampening her enthusiasm for Islam and the Islamic movement, the afflictions and savageries in Nasir's prisons increased her commitment and dedication to the cause of Islam. This autobiographical work can be considered a historic document in that its author was an active witness to one of the most volatile periods of Egypt's contemporary history.



MAN-MADE LAWS
VS
SHARI'AH

Ruling by Laws other than what Allah (swt) revealed

Conditions and Rulings

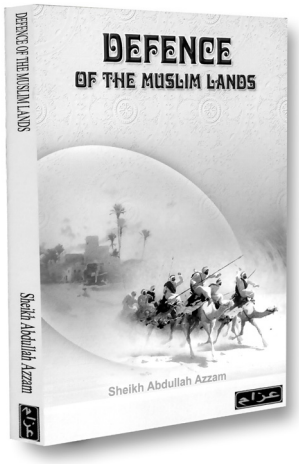
Dr. Abdur-Rahman ibn Salih al-Mahmood

9960-850-18-8
£ 9.95

This book appears at a time when many other books and ideas are being propagated to justify the status quo of the Ummah, and the position of those who are not ruling by what Allah (swt) has revealed and to detract from the seriousness of the situation. This book is a detailed discussion of the extreme views of both the *Murji'ah* and *Khawarij*, which are clouding the Ummah's vision as they have done for far too long. The view of the *Murji'ah* states that faith is simply the matter of belief in the heart, with no link to action, whilst the view of the *Khawarij* is that any sin equals a major kufr act which puts a person beyond the pale of Islam.

The author highlights these distorted views, then explains the view of *Ahl as-Sunnah wal' Jamaah* based on the Qur'an and the Sunnah, where faith is composed of both belief and action, and it may increase and decrease; while sin does not necessarily equal a major kufr act, but there are some major sins which do constitute major kufr acts and put a person beyond the pale of Islam such as ruling by something other than what Allah (swt) has revealed. Once this idea is clear in the minds of ordinary Muslims, the Muslim Ummah will not accept anything from their governments and rulers except Shari'ah.

An excellent book, highly recommended to all those seeking to learn the importance of ruling by the Shari'ah.



DEFENCE OF THE MUSLIM LANDS

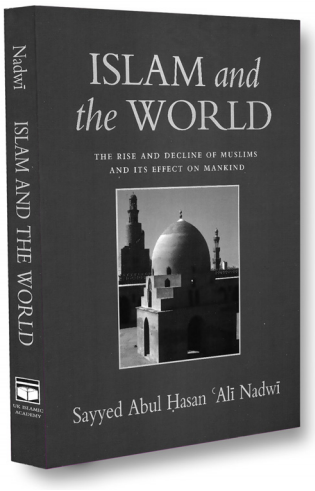
Shaykh Abdullah Azzam

0-954-084318
£ 3.95

DEFENCE OF THE MUSLIM LANDS is a translation of the book '*Dif'a 'an Araadh il Muslimeen*' written by Shaykh Abdullah Azzam in 1984, four years after the Soviet invasion of Afghanistan in December 1979. This book was the basis of a *fatwa* (legal verdict) by Shaykh Abdullah Azzam on the immediate obligation for the Muslims to come to the assistance of their brothers in Afghanistan.

'Defence' has become a classical Islamic text studying the legal implications of when and under what conditions Jihad is permitted under the *Shariah*. Shaykh Abdullah Azzam discusses many critical questions relating to the types of Jihad, the conditions under which Jihad becomes an obligation upon all Muslims, parents' permission, fighting in the absence of the Islamic State and peace treaties with the enemy. This new edition contains over 150 footnotes and a 'scholars base' which give brief details of each of the fifty or so scholars mentioned in the text.

Signatories to this *Fatwa*:
Shaykh Abdul Aziz Bin Baz, Shaykh Abdullah al-Waan, Prof. Saeed Hawwa, Muhammed Najeeb al-Mut'i, Dr. Hassan Hamid Hissan, Umar Sayyaf, Shaykh Muhammed bin Salih bin Uthaymeen, Shaykh Abdur Razaq Afifi, Hasan Ayub and Dr. Ahmad al-Assal.


Nadwi
ISLAM AND THE WORLD
ISLAM and the WORLD
THE RISE AND DECLINE OF MUSLIMS AND ITS EFFECT ON MANKIND
Sayyed Abul Ḥasan ʿAli Nadwi

ISLAM AND THE WORLD

The Rise and Decline of Muslims And its Effect on Mankind

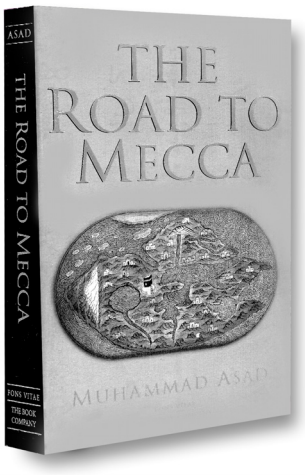
Sayyed Abul Hasan Ali Nadwi

1-872531-32-6
£ 6.95

ISLAM AND THE WORLD, originally written in Arabic, examines the role Islam played in history and its impact on human progress and the loss that humanity suffered by its decline. It counters the prevailing attitude that Islam is a spent force, that it has outlived its usefulness. The author persuasively argues for the eternal reality of Islam and that it is a programme of life which is always dynamic and can never grow obsolete.

This thought-provoking *tour de force* throws new light on the motives, opportunities and impact of the Islamic and other civilisations, on the material welfare and spiritual progress of humanity.

Ash-Shaheed Sayyid Qutb writes in the introduction of this book; '*Of all the books, both ancient and modern, I have read on an understanding of Islam, this book (Islam and the World) by Sayyed Abul Hasan Ali Nadwi, deserves particular attention….The historical analysis (of)…Nadwi compels one to believe strongly that the time has come when the present leadership should be changed and humanity brought back from darkness to light and from ignorance to knowledge and wisdom. The reader soon realises how important such guidance is in the world today and, in losing it, what a terrible loss humanity has suffered. This loss is sustained not only by the Muslims, but is shared by the world at large. It is a loss that encompasses past, the present and the future, both immediate and distant.*'



THE ROAD TO MECCA

Muhammad Asad

1-8877-5237-4
£ 12.95

A timeless spiritual classic, this gripping and insightful autobiography of an Austrian journalist, who fully immersed himself in the life of the Islamic world, permanently reorients the reader's view of the world.

'A very rare and powerful book, raised completely above the ordinary by its candour and intelligence. And what we gain is a cultural reorientation which should permanently affect our view o f the world.' - New York Post

'A narrative of great power and beauty [Asad's] knowledge o f Middle Eastern peoples and of their problems is profound; indeed in some respects his narrative is at once more intimate and more penetrating than that of Doughty.' - Times Literary Supplement

'As (an) extraordinary spiritual autobiography [it] combines the adventure and scenic beauty of a good travel book, some unusually informed comment on Near Eastern affairs, and a deeply thoughtful account of one man's finding of his own path.' - Book of the Month Club, New York.